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THE MONTREAL KIDNAPPING - THE GUILTY (EDITORIAL, PAGE 3)

HE CANADIAN JEWISH NEWS

ORONTO★ • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN TORONTO • 15¢ • FRIDAY, OCTOBER 9, 1970

לשנה טובה
NEW YEAR
GREETINGS
Sol Machat

THE BEAR'S HUG: Kosygin embraces his hand picked Gauleiter Sadat.

Commentary

BY M. J. NURENBERGER

NEW GAULEITER

Now that Egypt's ruling junta "unanimously" nominated Anwar Sadat as new president of the United Arab Republic, all who had speculated about a possible change in Cairo look . . . silly. Those who behold realistically the situation in the Middle East since the death of Nasser have known that the *only* authority which would appoint a "president" for Egypt would be the Russian occupation power. Thus, all rumors and reports should have come from Moscow — if there is a newspaper man in the Soviet capital in a position to transmit to us the wishes of the U.S.S.R. with regard to Egypt.

*****

The fact remains: the new president is a figure head only; and that the campaign waged against him by Heykal, the editor of Al Ahram, has ended like a political soap bubble. Perhaps, it was in the best interest of the Soviet government and of Premier Kosygin that *special news* should be leaked to the Western press. For example the "information" that there was disagreement within the officers' circle of the Egyptian army as to who should replace Nasser. Such stories may lull some Egyptians — and some naive Westerners — into an illusion that there *is* a free Egypt, and that the United Arab Republic is *not* a colony of the Soviet Union.

*****

According to these "reports" from Cairo, the most important "candidate" for the presidency to succeed Nasser was Zakariya Mohieddine, a former prime minister, minister of interior and vice-president, who had been a fellow officer in the coup against King Farouk in 1952. Zakariya Mohieddine, who is pro-western, and who had been fired by Nasser because he believed in an accommodation with Israel and in terminating Egypt's role as the leader of a belligerant Arab world in favor of concentrating on an *Egypt-first-policy* — plus friendship with the West, — was never considered by Kosygin. And because Mr. Mohieddine would not be acceptable to the Soviet Union, he never could have been appointed — despite the information leaked by Heykal that Sadat suffered a heart attack and is unfit to be president.

*****

The Russians never were interested in a president of Egypt with a stout heart. What they need is a *Gauleiter* who would transmit their orders to the Egyptians. At the risk of becoming redundant, I should like to stress that we are facing an Egypt — once a colony of benevolent Britain — that has become a colony of the most ruthless imperialist power in the world, the Soviet Union.

*****

I do not blame those who have speculated about a "change of government" in Cairo, as I understand the naiveté of many who do not recognize the fact that Moscow has inherited the worst traditions of colonialist empires of the 19th century. While the entire world, including the *terrible* United States, and the *outdated* British Commonwealth, are thinking in terms of pollution, population explosion and world peace — because they are planted in the second half of the 20th century — Moscow believes it can grab territory, enslave peoples and indefinitely continue to expand its borders and consolidate its power. The enemies of Soviet Union imperialism are radio, T.V., and other media of communication which did not exist in the 19th century and which bring information to the most backward peoples in Africa and Asia.

*****

Thus Kosygin has succeeded in patching up the regime in Cairo to suit the *fin de siècle* policies of the Soviet Union, ignoring the silent revolution raising its head within his own empire.

Despite all the campaign of a misled New Left and the servility of the Old Left, some changes are bound to happen in Cairo — and in the Middle East, in general. It may seem fantastic to say that modern, 20th-century Israel may or will in the near future influence such evolution of thought and action in that part of the world. Yet those of us who read history know that no matter how tyrannical a reactionary regime may be, it will explode finally at the confrontation with true progress. And true progress is inextricably bound with peace, in the Middle East or elsewhere.

*****

Mohieddine may not have been the candidate acceptable to the Soviet Union but, at 52, we still may hear from him after the successful demonstration of the Sixth Fleet in the Mediterranean.

Graduates of Arab murder school in Quebec

KIDNAPPERS TRAINED ABROAD

Algeria connection stressed

TRACE CRIMINALS TO M.E. EMBASSIES

EXCLUSIVE CJN REPORT

The kidnapping on Monday of British diplomat, James Richard Cross, and the threats against Prime Minister Trudeau, Quebec premier Bourassa and Montreal Mayor Drapeau, indicate a number of FLQ terrorists have "graduated" from the El Fatah school in Jordan.

A month ago, The Canadian Jewish News editorially warned public opinion that Arab terrorist agents operating in this country have recruited frustrated Quebeckers of the lunatic fringe to "study" killing and kidnapping in a special training camp of the terrorists in Jordan. Before these Quebeckers enrolled in that "school", West Germans had been graduated from there. In fact these West Germans seemed to have been the first students who became "active" in West Berlin and were praised by "moderate" El Fatah and other terrorist groups for their bravery.

The Canadian Weekend Magazine had confirmed that Quebeckers "impatient with the unsuccessful bombing tactics of the FLQ" were studying the "art of selective assassinations" in "Palestinian" terrorist camps.

At that time, the "students" of that school, speaking to a Canadian reporter, admitted that they had even prepared "the names of the prospective victims", who will be their first targets when they return home.

This week it had happened. The graduates are here. Now police officers and the RCMP, in Montreal and Quebec City, are investigating the connection between residents and tourists who came to French Canada from Algeria and the Middle East and have been active in the extremist, terrorist independence movement of Quebec. They were seen very often at French nationalist demonstrations here and even at closed meetings of these groups.

Canadian authorities now also remember that FLQ sympathizers and other socalled French nationalists had obtained money from El Fatah for terrorist activities in Quebec. The question now before the authorities is through which diplomatic channels have these funds reached Quebec separatist terrorists. Is there an address in Ottawa where the promoters of these kidnappings and planned killings can be located? Our authorities are looking for that outlet.

The fact that Canada, including liberal and democratic French separatists are shocked by this outrage, will accelerate the investigation in Quebec and may help find those involved in the disruption of normal life in Montreal.

This reporter spoke to many French-Canadians in Montreal, some of them sympathetic to the Independence Movement. All those interrogated by us are profoundly concerned and they ask: what will happen to Quebec, and especially to Montreal if foreigners, among them Americans, will be afraid to come here?

(See editorial page 3.)

BREZHNEV: U.S., ISRAEL BAR PEACE

Moscow. - Leonid I. Brezhnev, the Communist party leader, stressed again the need for a "political solution" of the Middle East crisis, but accused Israel and the United States of "blocking efforts to reach a negotiated settlement".

The Soviet leader spoke in Baku, the capital of Soviet Azerbaijan.

The Middle East talks being conducted by the United Nations envoy, Gunnar V. Jarring, have broken down largely because of Israel's insistence that Egypt "rectify" reported violations of the cease-fire agreement. Supported by the United States' own findings, Israel has charged Egypt with moving Soviet missiles and erecting new launch sites for the antiaircraft weapons in the 32-mile zone where such movement was outlawed.

Brezhnev said that these charges were a "smoke-screen of concocted accusations" to cover up Israeli military preparations on the east side of the Suez Canal.

He said that there had been "no progress" because of Israel's policy, supported by the United States, of "doing everything in her power to thwart Mr. Jarring's mission."

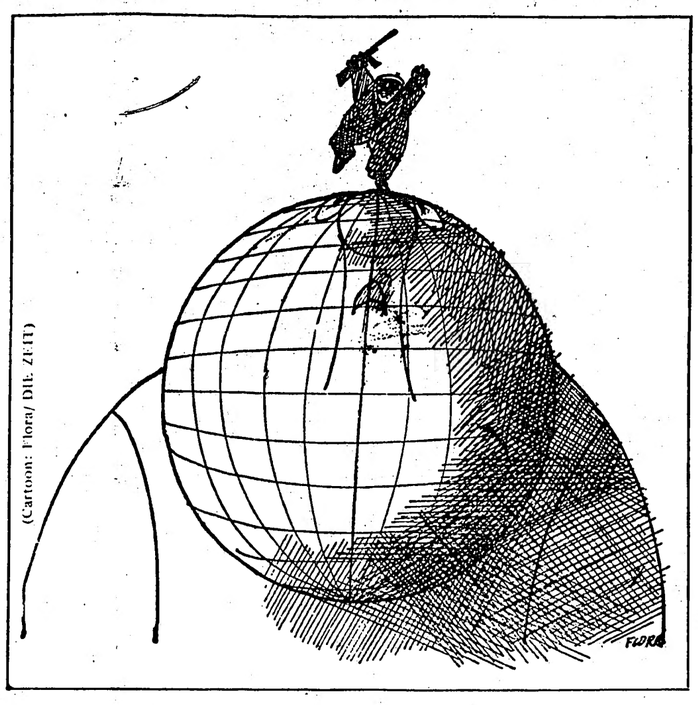
"It appears that Washington, while talking of peace, is actually sowing the seeds of discord and animosity," Mr. Brezhnev said.

Brezhnev eulogized Gamal Abdel Nasser, whom he called "a true friend" of the Soviet Union and the Communist movement. He said that he was "sure" the other Arab leaders would continue to follow Mr. Nasser's policies, and that the Soviet Union would continue giving "all support" to the Arab cause.

He urged the Arab nations to compose their differences which he said played into Israel's hands.

"Unfortunately, the bloody clashes that flared up recently in Jordan between Government troops and armed units of Palestine organizations have done great harm to the common cause of the Arab peoples, Palestinian Arabs included," Mr. Brezhnev said.

Mr. Brezhnev stressed that Moscow had done all it could to end the conflict and keep all outside forces from intervening.



(Cartoon: Flora/ DIE ZEIT)

ON TOP OF THE WORLD (. . . including Montreal)

Warning by banker

DEVALUATION PREDICTED

London, (JCNS). - "Israel is booming and her economy is going strong, despite the heavy burden of defence", Dr. Ernst Lehmann, new chairman of the Bank Leumi le-Israel, told a JCNS reporter in an interview in London.

In fact, his main worry seems to be that the most immediate danger to the Israeli economy comes from its being overheated.

Dr. Lehmann, who until July was general manager of the bank, is also chairman of the Tel Aviv Stock Exchange. He was in London on his way to the International Monetary Fund conference in Copenhagen.

He confirmed that Israel was spending a quarter of her Gross National Product on defense. One result had been a deficit in the national Budget which the Government had tried, not without success, to cover by defense loans and increased taxation.

He praised the achievement of the Government in containing inflation so that it would not lead to uncontrolled and uncontrollable price rises, and in stabilising the foreign currency reserves, despite the rising deficit in the balance of payments.

But he believed that recent Government measures to combat inflationary pressure and to raise more revenue through higher taxes and increased customs duties on a wide range of imported goods were not enough.

"I am, therefore, afraid that unless we have a cooling-off of the economy, we shall witness more inflation in the coming year, with both prices and wages rising much faster and with the threat of devaluation which I would very much regret".

SHORT-TERM DIFFICULTIES

Dr. Lehmann said that if the brakes were put on the economy there would be no danger of unemployment. So long as so much of Israel's economic effort was linked to defense, and so many Israelis had to be called up for military service, there was no danger of a shortage of jobs.

Asked whether Israel could sustain for long the financial and economic burdens imposed on her by the political and military situation, Dr. Lehmann said that he was optimistic that the present difficulties were only short-term ones.

"My optimism is based mainly on political considerations, however. Should it prove to be misplaced and should there be no easing of our security positions, I am still convinced that the Israeli economy -- like Israeli morale -- will not break under the continuing strain. But we shall have to take drastic steps if the present situation goes on much longer".

CHIEF RABBI'S WIFE LEADS MILITANT WOMEN

London, (JCNS). - The women of the United Synagogue have gone to war against the men. They are demanding a greater role in synagogue affairs and want to be represented on the Kashrus Commission and the Shechita Board.

Their champion is Mrs. I. Jakobovits, wife of the Chief Rabbi and president of the Association of Synagogue Ladies' Guilds.

Addressing the first biennial meeting of the association last week, she echoed the views of the more than 150 women present.

They had just passed a resolution demanding that the association set up a working party to investigate the possibility of women being represented on synagogue boards of management.

Mrs. Jakobovits said that she felt strongly that women should have a strong liaison with men in running synagogues, particularly in anything to do with education.

As for representation on the United Synagogue council, she said: "I do not think that we need to be there physically at this moment, but I do think we should be represented on the Kashrus Commission and on the Shechita Board.

"It is we who buy the meat and we who know what quality we like. I would very much support any move in that direction."

NEW YEAR 5731
SECOND ROSH HASHANA MAGAZINE in this issue

DUE TO THE INCIDENCE OF THE HIGH HOLIDAY SEASON THE NEWS SECTION THIS WEEK IS CONDENSED. A SECTION PREVIEWING THE NEW YEAR WILL APPEAR NEXT WEEK.

JAPAN BOYCOTT WILL END SOON

New York, (JCNS). - Circles here working for an end to the Japanese anti-Israel boycott are generally optimistic of a successful outcome soon. Representations, which appeared to be making progress, were interrupted by the Middle East aircraft hijackings early last month but have now been resumed.

Approaches have been conducted largely through agents here marketing Japanese goods. Most of them are not Japanese and some are obviously Jews.

It was reported here two years ago that Japan had not adopted legislation to protect Japanese firms from Arab pressures and that Japanese firms, accordingly, would not trade with Israel.

However, it was also reported that some Japanese firms had abandoned the boycott as a result of individual approaches.

ITALIAN JUBILEE

Rome, (JCNS). - A joint proclamation to mark the centenary of Rome as the capital of a united Italy and the emancipation of its Jews was issued last week by the Union of Italian Jewish Communities and the Rome community.

Judge Sergio Piperno, the president of the union, and Dr. Elio Toaff, the Chief Rabbi of Rome, took part in a celebration meeting of the Rome City Council in the capital.

The proclamation recorded that the conquest of Rome had eliminated the last ghetto in Italy and had given Rome's Jews full civil rights.

"The first centenary. . . of Rome as the capital of Italy, reminds Rome Jews of the joy. . .experienced by their ancestors, a joy in which they were joined by all Italian Jews".

NER ISRAEL BANQUET SUNDAY

This Sunday evening, October 11th, will take place the annual Ner Israel Banquet at the Campus, 625 Finch Avenue West.
Ner Israel is Canada's outstanding academy of Jewish learning.

N.Y. TIMES WARNS AGAINST RUSSIANS

New York (Special). - The New York Times declared in an editorial:

In the wake of the death of Egyptian President Nasser and other disruptive developments in the Middle East the Soviet Union has gone to some pains to emphasize its continuing interest in a political settlement of the Arab-Israeli dispute. There are even reports that Moscow is preparing a new peace initiative.

Any such initiative would be welcome in this period of near-collapse of the talks launched by Secretary of State Rogers. The same events that have set back prospects for the kind of comprehensive Middle East settlement envisioned in the Rogers plan have, if anything, increased the peril of an ultimate Mideast explosion that could involve both major powers. The search for a peaceful way out cannot be safely slackened.

But before Moscow can hope to play an effective role for peace it must recognize and rectify the serious damage done to Soviet credibility by the Egyptian-Russian violations of the standstill cease-fire in the Suez Canal zone. By dismissing violation charges -- confirmed by both Israeli and American reconnaissance -- as "concocted invention", the Soviets are displaying either unconscionable cynicism or a dangerous misunderstanding of the effects of their actions.

It is not primarily a question of the military implications of the movement of missiles into and within the cease-fire zone. What has been profoundly shaken is the element of good faith essential for the progress and ultimate success of any negotiation. The fears on this score have been vastly enhanced by Leonid Brezhnev's renewal yesterday of the transparently self-serving Soviet disclaimer.

A West Bank State for the Arabs?

JCNS EXCLUSIVE

As the Jordanian tragedy plays itself out, thoughts in Israel are turning towards coming to terms with the Arabs in the occupied areas, with the advancing prospect of a Palestinian Arab State on the West Bank.

The first step in this novel direction is being taken by West Bank Arab notables, who have asked the Israeli Government for permission to hold a conference from which a representative Palestinian Arab leadership might well emerge.

At the same time, emphatic warnings that Israel will not tolerate any agreement between King Hussein and the Arab terrorists at her expense have been given by Israel's leaders. The Premier, Mrs Golda Meir, said that Israel took a very grave view of this eventuality. And the Deputy Prime Minister, Mr Yigal Allon, has given repeated notice that Israel has "the means to secure our settlement against both the terrorists and the Jordanian Army." So has the Foreign Minister, Mr Abba Eban.

Unprecedented moves

The Chief of Staff, Lieutenant-General Haim Barlev, has warned that Israeli forces would be "drawn into unprecedented military moves by a deterioration along the eastern front (with Jordan)."

Military steps, if they became necessary as a result of any deterioration of the border situation, would "differ in scope and nature" from previous actions.

The Cairo agreement, arrived at on Sunday between ten Arab States for a settlement of the Jordan civil war, underlines the need for the emphatic Israeli warnings to Jordan against settling her difficulties at Israel's expense.

This agreement has been described by competent observers as "an endorsement of the Palestine terrorists' objective, namely, the complete 'liberation' of Palestine and the abolition of Israel."

Its immediate effect, if the truce terms embodied in the agreement are honoured by both sides, will be to free the terrorists to resume their attacks against Israel.

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14,000 Russians play big role in Egypt

Drew Middleton of the New York Times writes:

Some 14,000 Russians -- soldiers, sailors and airmen, engineers, economists and technicians -- exert the Soviet Union's growing influence on vital areas in the life of the United Arab Republic.

Soviet influence, now approaching dominance in defense, industrial expansion and foreign trade, has expanded rapidly since 1955 when Moscow promoted and negotiated a $350-million arms deal between Egypt and Czechoslovakia and other countries of the Communist bloc.

United States and other Western military and economic experts believe that President Nasser's successor will inherit a Government responsive to Soviet direction because of its reliance on Soviet military supplies, industrial assistance and technical expertise.

The relationship was dramatized in Cairo when Premier Aleksei N. Kosygin met the interim President, Anwar Sadat, and former Premier Aly Sabry. Mr. Kosygin was accompanied by Marshal Matvei V. Zakharov, the Soviet First Deputy Defense Minister.

TOOK OVER ASWAN HIGH DAM

Soviet economic influence began in 1956, when the USSR took over the Aswan High Dam after the United States announced it would not participate in the project. The dam project is to be completed late this year and Soviet engineers, metallurgists and other technicians have been concentrated on a primary industrial project, the expansion of the Helwan steel works south of Cairo.

It is estimated that there are 10,000 Soviet servicemen in Egypt. About half are engaged in training the Egyptian army of 250,000 men.

Soviet officers superintend training down to battalion level for regular units and to company level in the case of such blitz forces as commandos.

Western experts believe every military decision of importance, including raids on the Israelis across the Suez Canal, must have the approval of Soviet staff officers who help the Egyptians plan operations.

Self-contained Soviet units of technical troops entered Egypt last winter. They operate the complicated equipment of the SAM-3 surface-to-air missiles and the ZSU 2-34 low-level antiaircraft system. In addition they provide security for Soviet installations.

Soviet forces also include 70 to 100 pilots for about 100 MIG-21J interceptor aircraft. These combat pilots operate from installations completely controlled by Russians.

Egypt's three armored divisions deploy 30 heavy Russian tanks and about 950 medium tanks. Amphibious tanks, armored personnel carriers, and assault and antiaircraft guns are Russian. The army's field artillery includes over 1,500 Soviet pieces from 122-mm. guns to 203-mm. howitzers.

The Egyptian Navy's best ships are Soviet-built and the fleet has been reorganized on Russian lines. Four of its five destroyers and all of its 12 submarines are Soviet-built.

Soviet naval officers and technicians are established at Alexandria and Port Said to operate radar and to train the Egyptian Navy.

The Egyptian Air Force is Soviet-equipped, trained and organized. Pilots train at Mersah Matruh on YAK trainers and go on to fly Soviet interceptors, fighter-bombers and light and me-

(cont. on page 3)

David Green, President, Toronto Hebrew National Association and Vice-President of Ashdot Yaacov Committee.

AID ASHDOT YAACOV.- Toronto's Hebrew National Association allocated $5,000 for a new dining hall and living centre at the Kibbutz Ashdod Yaacov to replace the one destroyed by enemy shellfire.

Three years ago, through the generosity of the association, a Children's Home was established in Kfar Saba, Israel, bearing the name of David Green, president of the Hebrew National Association.

Peterborough Morris Black: a loss that will be felt

Peterborough, Ont. - The Peterborough, Ont. community mourns the loss of a humanitarian, scholar and teacher, in the person of Morris Black. Mr. Black was known as the backbone of the Jewish community in particular. He held the highest offices in the synagogue, in B'nai B'rith, in leading and forming study groups in the study of the Talmud Torah classes.

Jewish education was his life interest.

He was a man of great humility and love for all mankind. The inspiration came from his late father, Philip Black, the first Rabbi and spiritual leader of Peterborough.

Morris Black was born in Peterborough in 1916, attended public and high school in Peterborough and the University of Toronto. He was a member of the Masonic Lodge, a board member and secretary of the Peterborough YMCA, past President of the Queen Mary Home and School Association, Director of the John Howard Society and President of the Family Counselling Services.

He is survived by his wife, the former Natalie Housman, two sons, Laurence and Richard and a daughter, Cynthia, mother, Annie C. Black, sister Mrs. Ruth Moldauer, two brothers, Isadore of Peterborough and Aaron of Toronto.

Services were held at the Beth Tzedec Synagogue in Peterborough on October 4.

In his eulogy Rabbi A. M. Babb referred to Mr. Black as a "saint in modern garb".

THIS SUNDAY October 11th, 5:30 p.m.

NER ISRAEL YESHIVA COLLEGE ANNUAL BANQUET

GUEST OF HONOR: MR. JOSEPH TANENBAUM
DINNER CHAIRMAN: MR. PHIL GIVENS, M.P.
GUEST SPEAKER: RABBI SHLOMO FREIFELD
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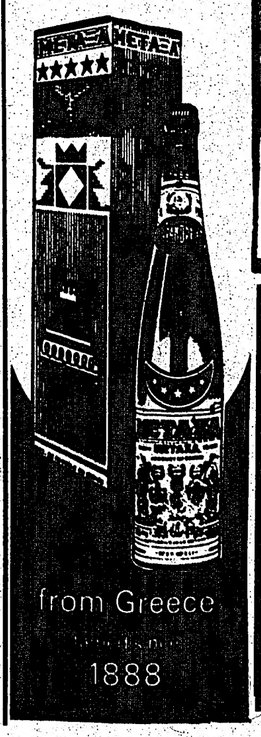

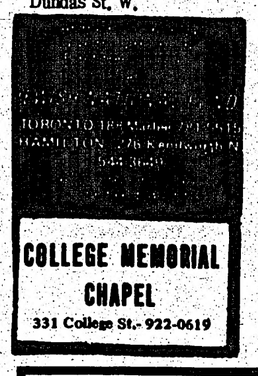

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TORONTO OBITUARIES

BENDAVID, MORRIS. - On October 1st, late of 120 Shelborne Avenue.

BIDLOFSKY, ANNIE. - On October 4th, late of Peterborough, Ontario.

BLACK, MORRIS. - On October 1st, late of 149 Brighton Ave.

COHEN, SOLOMON. - On October 4th, late of 18 Cedarcroft Blvd.

FEDDER, SYLVIA. - On October 4th, late of 241 Montrose Ave.

FREEDMAN, DAVID. - On September 30th, late of 11 Peverill Hill Rd.

FRIENDLY, JENNIE. - On September 30th, late of 311 Tweedsmuir Ave.

GOLD, SAMUEL. - On September 30th, late of 3560 Bathurst St.

GOLDSTEIN, IDA. - On October 4th, late of 116 Crawford St.

KRAVITZ, ANNIE. - On September 30th, late of 228 Goulding Ave.

MILCHMAN, PERLA. - On October 1st, late of 10 Kendal Ave.

ROSEMAN, PAULINE. - On October 2nd, late of 1733 Bathurst St.

RUBACK, HARRY. - On October 4th, late of 3560 Bathurst St.

RUBIN, RAE. - On October 2nd, late of 50 Shallmar Blvd.

RUBINOFF, FANNY. - On October 2nd, late of 3560 Bathurst St.

RUBINOFF, SAMUEL. - On October 1st, late of 55 Alexander Wood.

TATOR, JOSEPH. - On September 30th, late of St. Catharines, Ontario.

TROISTER, SAMUEL. - On September 28th, late of 5 Bonnacord Drive.

WALDNER, LONIA. - On October 4th, late of 55 Vinci Cres.

ZON, FREDA. - On September 30th, late of 3330 Dundas St. W.

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MONTREAL OBITUARIES

BRAZEN, MORRIS. - On September 24th, late of Montreal.

CHELNICK, SARAH. - On September 23rd, late of 3295 Barclay Avenue.

COHEN, ANNIE. - On September 19th, late of 1194 Forest Avenue, Chomedey.

FEIN, SHEELA (SHIFRA). On September 23rd, late of Montreal.

GREENBLATT, BELLA (WEINER). - On September 21st, at Miami Beach, Florida late of Montreal.

ISRAEL, ADELA (DRESDNER). - On September 24th, late of Montreal.

LAMPERT, MICHAEL M. - On September 16th, late of Montreal.

LIFSHETZ, HARRY. - On September 17th, at Cleveland, Ohio.

LUCK, SAMUEL SYDNEY. On September 19th, late of 4955 Bourret, Montreal.

MERDLER, BERNARD. - On September 21st, late of Montreal.

POCKRASS, LOUIS. - On September 17th, at Toronto, late of 5721 Melling, Montreal.

PODBERE, LOUIS. - On September 24th, late of 945 Bertrand Street, St. Laurent.

POTTEL, LENNA. - On September 20th, late of 4977 Isabella Avenue, Montreal.

RACHEFSKY, FREIDA. - On September 20th, late of Montreal.

RUBIN, RUTH. - On September 16th, late 708 Grosvenor, Montreal.

SAMLER, SOPHIE (SLABOTSKY). - On September 16th at Baltimore, Maryland.

STEIN, ANNA. - On September 19th, late of Montreal.

UNGER, SAMUEL. - On September 18th, late of Montreal.

BALKAN, JOSEPH. - On September 27th, late of Montreal.

BECKER, ERNA. - On October 1st, late of Montreal.

BLACK, PETER. - On September 29th, late of Montreal.

CHODOS, ABRAHAM. - On September 29th, late of Montreal.

הקמת מצבה
ORZECH, RUTH
ע"ה

The unveiling of a monument to the memory of the late RUTH ORZECH, beloved wife of Marcus Orzech, loving mother of Resa and Gary, will take place on Sunday, October 11th, at 11:00 a.m., Bathurst Lawn Cemetery, Yeshiva Torah Chaim section.

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BATHURST-WILSON - $5,000 down solid brick 2 storey home; comfortable living room; family size dining room; well fitted kitchen; 3 breezy bedrooms; finished basement; central air conditioned; lots of cupboards; steps to transportation, schools and shopping. Mrs. Gornowska - 635-1170.

BATHURST-EGLINTON - exceptional buy at $49,900! illness forces sacrifice sale of this beautiful 2 storey solid brick family home; immediate possession; double garage; 4 huge bedrooms; 4 bathrooms; master bedroom with 2 large closets and 3 pc. washroom ensuite. Mrs. Sher - 635-1170.

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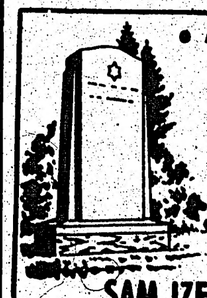

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HEBREW CALENDAR

Yom Kippur Eve, 5731
Candlelighting: Toronto, 6:27; Montreal, 6:03

Kidnapping in Quebec

THE GUILTY

The kidnapping of British diplomat James Cross in Quebec by the FLQ may look as an *internal* Canadian matter. However, if properly evaluated it is a natural follow-up of the *successful* hijacking of two American and one Swiss jet airliner, and their subsequent blow-up. If Arab terrorists succeeded in liberating from European jails their fellow killers – if Great Britain hurried to free from prison the heroine of the "Palestinian commandos", the infamous Miss Khaled – why is it inconceivable that a few frustrated would-be political gangsters in Canada should be able to kidnap an innocent British foreign office servant, and launch a terror campaign in peaceful Quebec?

*****

To a certain degree some daily newspapers in the province of Quebec would be well advised to check stories in their back issues in which Arab hijackers and terrorists had been glorified as heroes of a people in revolt. Some French-Canadian press organs have never bothered to investigate the problem at its source; to discover the Arabs on the East and West bank of the River Jordan and ask them how they feel; whether the hundreds of thousands of Arabs only are coerced into submission to terror-worship or truly desire to live in an atmosphere of permanent upheaval.

Some newspapers in Metropolitan France surely will find it opportune to glorify the Quebec kidnappers as certain Montreal confrères had done with regard to the Palestinian murderers.

*****

The fact that the Quebec political underworld, after kidnapping Mr. James Cross, the British Trade Commissioner in Montreal – had given Cuba and Algeria as the *address* where to deliver the people they want exchanged for their hostage, – should inspire some in Montreal to look seriously into this matter. Perhaps one should follow the trail to some foreign embassies, where friends of these kidnappers may be hiding in an oasis of diplomatic immunity.

*****

We have absolute confidence in the intelligence and in the determination of Canadian authorities and the Quebec provincial government – as well as in the people of this province – that they will pursue to the limit the search for the guilty. Not only will they seek the hand that held the gun, but the brains that directed it.

Love of Israel lives among Soviet Jews

JCNS EXCLUSIVE

Many Russian Jews today regard themselves as Israelis rather than as Soviet citizens of Jewish nationality. This was the major finding of American Jews who visited the Soviet Union this summer.

The visit was the first occasion on which foreigners have made direct and personal contact with many of the Russian Jews who have been writing public letters asking to be allowed to leave the Soviet Union for Israel.

In an exclusive interview with the JCN SERVICE, Mr Harland Winter, one of these American Jews who went to Russia to see for themselves, revealed some of his findings.

Mr Winter, a member of the Soviet Jewry Action Group of San Francisco, visited Moscow, Kiev, Leningrad and Riga with a group of private tourists. He was able to talk to many Jews in their own homes.

"We cannot talk about all we saw for obvious reasons," Mr Winter said, but we discovered a number of significant things.

Hebrew names

"First, and perhaps most significantly, we discovered that many Jews of the Soviet Union, at least those that we saw, do not consider themselves Soviet citizens of Jewish nationality, but Israelis.

"They have Hebrew names, they speak Hebrew and they read Hebrew. They know Hebrew dances and songs and they listen religiously to the Israel radio."

Mr Winter said that before their visit they had been unaware of "how brave these people are. They have made the decision that they will go to Israel, no matter what, and they are sticking to it in the face of terrible danger to themselves and their families.

"Although it is well known that several hundred thousand Jews have applied for exit visas to go to Israel, writing letters to the world is another story.

"Of the 3½ million Jews in the Soviet Union this 'movement' numbers only thousands, but we are sure that there will be more if they see that their efforts are being recognised and supported by the Jews of the world.

"They must be reminded constantly that they are not alone," Mr Winter also emphasised.

"Another thing that was significant for us was that the members of the movement are not primarily interested in their own safety and their own emigration. Their concern is for their 3½ million co-religionists."

Mr Winter went on to discuss what he called the enormous value of direct communication with the Jews of the Soviet Union. As an example he cited the present programme of sending Rosh Hashana and Passover cards to them. The programme started on a large scale in California last year.

"We saw most of the recipients of the cards in Moscow, Leningrad, Riga and Vilna," he said. "There is no describing their feelings on receiving cards from Jews around the world.

Cards help

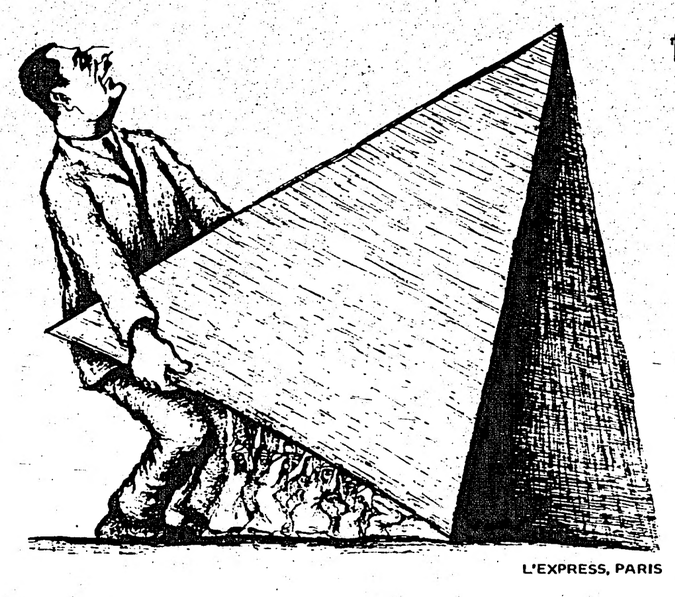
"'These do something for us,' they told us. 'To know that others know that we exist and that we are trying to leave is of indescribable value to us.'"

Miss Tina Brodetskaya, for example, who (as reported in the JEWISH CHRONICLE of September 18) is now in Israel, received more than 100 cards for Passover. At least twenty of those who have received cards are now in Israel.

Mr Winter described a wedding he attended at the Moscow Central Synagogue. What struck him was that none of those present was over 30 years of age.

That so many who could not have had any real Jewish upbringing should still take part in Jewish religious ceremonies was remarkable, he said.

He urged more people to support the world-wide activities on behalf of Soviet Jews. It would be an unspeakable crime to lose another 3½ million Jews.



L'EXPRESS, PARIS

THE SOVIET UNION

A JCNS EXCLUSIVE

Moscow tries facelift for Birobidjan

From our Special Correspondent on East European Affairs

A paradoxical by-product of the Soviet "anti-Zionist" campaign is an official effort by Moscow to portray Birobidjan as having a particularly Jewish character and to stress this image abroad. What Soviet propagandists are omitting to point out is that the so-called Jewish Autonomous Region contains only 15,000 Jews, as against 128,000 Russians, 14,000 Ukrainians and 22,000 other non-Jews.

Indeed, far from having a Jewish character, Birobidjan is an area of rapid assimilation. as has been pointed out in The Times of London by its Moscow correspondent, David Bonavia.

After a visit to Birobidjan, Mr Bonavia wrote: "Most significant, perhaps, is the fact that Yiddish is not taught in any of the schools, although it is officially recognised as the national language of those Jewish people who have not gone entirely to Russian. . . .

"The headmaster of a school said that no parents wanted their children to learn Yiddish in the classroom. No special courses in the history of the Jewish people are provided, and the children learn more about England than about ancient or modern Israel. Already, it is becoming difficult to find people who write Yiddish well enough to contribute to the newspaper" (the Birobidjaner Shtern).

However, there have been one or two noteworthy changes in Birobidjan, although they have been made mainly with an eye on their propaganda value in the West. For instance, the Soviet Communist Party's regional committee for the area has a new first secretary who is a Jew—Mr Lev B. Shapiro.

The first Jew to hold this post since 1949, Mr Shapiro appears to be genuinely interested in developing more fully the remaining vestiges of Birobidjan's Jewish character.

The Birobidjaner Shtern, also, is aiming at a wider readership, particularly Yiddish readers outside the so-called Jewish Autonomous Region. Hence, it will now appear five times a week instead of three and will have four pages instead of two.

In addition, many of the translations of reports and articles from the Russian-language press which used to appear in the Birobidjaner Shtern and were of no Jewish interest have now been replaced by specifically Jewish human-interest stories.

None of this, however, invalidates the Times description of Birobidjan as an area of rapid Russification.

FRANCE

A JCNS EXCLUSIVE

Why Koenig broke with de Gaulle

Paris

Only a remote reference to the long-standing devotion of General Pierre Koenig to Israel was included by Mr Michel Debré, the French Defence Minister, in his tribute last week at the general's funeral service, held with full military honours.

Mr Debré said that after 1959 General Koenig was active in "a number of problems, including the Middle East, on which he did not hesitate to state his position, rallying to himself warm friendships and passionate devotions."

Earlier Mr Debré reviewed General Koenig's great victory at Bir Hakeim in 1942 in which the first Free French soldiers fought against Rommel in Libya as an autonomous unit, his brilliant career in the French Army and Nato.

General Koenig, the president of the France-Israel Friendship Association, died in Paris on September 2, aged 71 years.

General Koenig (left) in Israel in 1967

It is now known that General Koenig visited General de Gaulle three years ago to urge him to revise his anti-Israel policy. Failing in his attempt, he decided to break all relations with the former President.

The Israeli Government was represented at the funeral by Mr Shimon Peres, the Minister of Transport. Mr Walter Eytan, the Israeli Ambassador, the dean of the diplomatic corps in Paris, and Mr Menachem Begin, the Herut leader, were also present.

The service was slightly delayed while security men searched the church after a warning had been received that a bomb had been placed inside. A member of the National Assembly has asked the Defence Minister to elevate General Koenig posthumously to the rank of Marshal of France.

GERMANY

A JCNS EXCLUSIVE

Bleak future for West German community

By F. SACHSER, Duesseldorf

The West German Jewish community now numbers a little over 26,000, an increase of some 10,500 over 1955.

The average age of Jews here has also risen from 46.2 in 1960 to 47.3 this year. There are today 1,940 young people up to the age of 20, and 1,077 between the ages of 21 and 30. The birth rate is low (17 births during the second quarter of 1970), the death rate high (109 deaths between March and June of this year).

On the other hand, the number of immigrants continues to surpass that of emigrants: 261 newcomers between March and June of this year, against 119 leaving during the same period. The steady influx during the past few years has come mostly from Rumania, Czechoslovakia and Poland. There has also been a trickle of immigrants from elsewhere, including Israel, mostly former German Jews.

It is estimated that between 5,000 and 8,000 of the Jews living in this country are not registered members of the community.

Jewish life in Communist East Germany presents a far more depressing picture. It is estimated that there are only slightly more than 1,000 Jews still there, most of them in East Berlin, the large majority old people living in homes for the aged.

The Jewish community is tolerated and even aided to some extent by the State, but on the whole Jewish life is almost extinct in East Germany.

Although the picture in West Germany is brighter, the outlook for the future remains bleak. Many young Jews will leave once their education has been completed, most of them for Israel.

Many Jews here lead an isolated life. There are few signs of integration, particularly among the old. As most are victims of some form of persecution, by the Nazis, by other régimes or by both, they want to be left in peace.

Only some members of the young generation who have attended school with non-Jews here are ready to move aside old and new barriers and mix with them.

Examples of full and successful integration, like Dr Herbert Weichmann, Lord Mayor of Hamburg, and Dr Josef Neuberger, Justice Minister in North Rhine-Westphalia, are the exception.

Antisemitism still exists in West Germany. The old Nazi type of attitude remains below the surface most of the time, and its manifestations do not even require the presence of Jews.

New antisemitism

A new type of antisemitism is also making itself felt, which manifests itself in anti-Zionism. Its proponents belong to both political extremes, from the extremist Right-wing weekly, the Deutsche National-Zeitung, to New Left students, who are vigorously aided by Arab propagandists here.

The word "Jude" still has a pejorative meaning in this country. Many Germans regard Jews not as normal fellow-citizens but as strangers, aliens representing the Jewish State.

Furthermore, they distinguish sharply between Jews in Israel and those living here. "True" Israeli citizens are generally held in high esteem, but many Germans regard local Jews as second-class Israeli citizens, and look on the brothel-keeping, bar-owning and money-making minority as typical.

ASK THE RABBI

A JCNS featurette

Q. I have heard of old prayer books being buried. What is the reason for this?

A. From their interpretation of (Deuteronomy 12, 8-4) the rabbis derive that it is forbidden to erase any of the divine names (Makkot 22a). Since the divine names are printed in the prayer books these must not be burned and the books have, therefore, to be buried. It is customary to bury them when a scholar dies so that they lie together with his body in the same grave.

Q. Israeli wines are labelled "kosher". Seeing that wine is made of grapes and sugar, how can it be other than kosher?

A. "Kosher" is used in this context not as opposed to terefa but simply means "fit for use". The point is that according to rabbinic law wine handled by Gentiles is forbidden. Originally the prohibition referred only to wine which heathens had poured out as a libation to their gods but the Talmudic rabbis extended it to any wine manufactured or handled in an unsealed bottle by Gentiles (or, for that matter, by Jews who openly profane the Sabbath). In the post-Talmudic period there was some relaxation of these laws, e.g., it was permitted to have benefit from the wine though not to drink it, on the grounds that Moslems and Christians are not idolators. Since Orthodoxy still maintains the prohibition of drinking such wine, the kosher label indicates that the wine has been handled only by observant Jews.

KEEP SMILING

HIDDEN IDENTITY

A man called up an Israel Bond office, saying he'd like to buy some bonds.

"Is it for redemption or conversion?" the gentleman was asked.

"Who is this," was the encounter, "a Methodist Church?"

POOR SUBSTITUTE

Harpo Marx, dining with friends, ordered roast duck and chestnuts. He said his father, who did the cooking for the Marx family, first introduced him to roast duck and chestnuts in a restaurant -- then tried to reproduce the dish, inexpensively, at home.

"It didn't work," Harpo said, "Pop used chicken and peanuts."

WHO'S WORRYING?

Sam Schneider, the candy-store keeper, owed a hundred dollars to Friedman, an acquaintance. He could no longer postpone paying it for Friedman gave him an ultimatum: "Pay me tomorrow or I'll sue you!" But what could Schneider do? You can't squeeze money of a stone! That night he couldn't sleep. He walked to and fro, to and fro.

"Why don't you go to sleep, Sam?" his wife called to him.

"Who can sleep? I owe Friedman one hundred dollars and God knows where I'll get it to pay him back?"

"Don't be foolish, Sam" scolded his wife. "Come to bed. Let Friedman walk the floor!"

SIMILE

Teacher: "What do we call a person who keeps on talking when people are no longer interested?"

Pupil: "A teacher."

PROWESS

"With a single stroke of the brush," said the school teacher, taking his class through the art gallery, "Joshua Reynolds could change a smiling face into a frowning one."

"So can my mother," said a small boy.

14,000 Russians play big role in Egypt

(cont. from page 2)

dium bombers. All of Egypt's 415 combat aircraft are of Soviet origin.

Soviet SAM-3 missiles are deployed at Alexandria, Cairo Cairo West, Soviet general headquarters, Aswan and Baltim on the Mediterranean coast as well as in the Eastern desert between the Nile and the Suez Canal.

The Egyptian armed forces must rely on the Soviet Union for missiles, shells, replacements and spare parts. Russian economic assistance has not included an arms industry.

Instead, the Soviet has directed its economic help into major projects with maximum propaganda effect. The Aswan High Dam was one, the Helwan steel works is the second.

The Russians have built or are helping to build small factories throughout the country. A credit of about $1-billion was extended by Moscow for such construction about two-thirds of which has been used for purchasing Soviet equipment.

Soviet experts advise all ministries dealing with construction or industrial production.

Egypt's foreign trade has interested the Russians from the outset. Cotton is Egypt's money crop and Cairo has tried to balance sales to the Communist bloc with those to Western hard - currency countries. This year preliminary reports indicate the Soviet Union will purchase between 65 and 70 percent of the crop.

The Soviet takes about 25 per cent of Egyptian exports. Egypt spends about the same amount in Russia, chiefly for machinery, chemicals, iron and steel and petro-chemical products.

Egyptian intelligence is heavily dependent on the Russians, who are especially active in counter intelligence. The Soviet's own intelligence services have infiltrated important ministries, the armed forces and such extra-Governmental groups as the Arab Socialist Union, Egypt's only political party.

Soviet influence is more real than apparent. Russians, civilians and military, keep mostly to themselves, living in self-contained units.

The Russians have inevitably irritated Egyptians, who complain of Russian arrogance and rudeness. Senior military officers, particularly, consider the Russians overbearing.

But they are there and, as one Egyptian remarked sadly, last spring, "It will be more difficult to get rid of them than the English."

SERMON FOR THE WEEK

GOD EXTENDS HIS HAND

Ezekiel's vision of the Devine Chariot described in his first chapter has become the central theme of all Jewish esoteric literature, speculative theology and mysticism.

The chariot which Ezekiel saw was carried by four living creatures with human and animal features. Each had the face of a man in front, of a lion on the right, of an ox on the left, and of an eagle behind. . .And they had the hands of a man under their wings on all four sides (1:8,10).

The word for "hand" in the text, is written yod dalet vav -- literally "his hand" -- but is read as if the vav were a yod which is the plural construct and means "the hands of" a man. The scholar Resh Lakish, accepting the written form "His hand," says it refers to God's hand. Others prefer to interpret the word literally as referring to a man's hand.

Symbolically, both interpretations suggest a profound concept. God's hand and man's hand meet under the wings of an animal. Man has animal instincts and often acts like an animal. How can he rise above his animal instincts? Only by extending his hand to God. And God then extends His hand to help him.

When man, regretting his transgression, says: "I have sinned, I am an animal and cannot control myself," let him stretch out his hand to God in repentance.

Thus we read in our High Holiday prayers: Atah noten yad l'posh'im "Thou, O Lord, givest Thy hand to transgressors and Thy right hand is stretched out to receive the penitent. Thou hast taught us to confess before Thee all our iniquities, so that we might withhold our hands from violence."

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

BOOKS OF THE WEEK

by Dr. Arnold Ages

Fiction and imagination

BECH: A BOOK. By John Updike. Knopf. 206 pp.

John Updike is generally thought of as one of America's great young novelists.

Critics have raved about his elegant language, learned symbolism and deep knowledge of human psychology.

Updike's books have always sold well, although his appeal is to mostly highbrow audiences.

His first real best seller was COUPLES a tale of marital infidelity and other such activities in a small New England community.

I think that the success of that book went to Updike's head. Having learned that sex has reader appeal, Updike has now gone one step further and combined both sex and Jews in his new novel.

Bech is the name of Updike's Jewish protagonist, a middle aged writer who has achieved international recognition for his novels.

This fame earns him a trip to Russia and some of the sattelite countries sponsored by the American department of state.

In Russia Bech appears before various writers groups in order to answer questions about himself and American literature.

During his sojourn in the communist countries Bech realizes more and more that he is a Jew.

As he comes into contact with different groups, a combination of fatigue and cantakerousness causes him to make some brittle but comical responses to his hosts.

Asked by a Russian audience who his favorite American writer is, Bech responds with the name of Nabokov, the Russian emigre novelist, whose father was an official in the pre-revolutionary government. The audience's silence is predictable.

The latter portion of Updike's memoir permits a view of Bech in his native habitat, New York.

There the anti-hero circulates among his artist friends and has an opportunity to participate in a pot party.

Invited by a southern girls' college to speak, Bech travels to a quiet verdant campus where he is entertained by a group of ingenuous female students.

Updike obviously enjoys himself in this part of the book as he parodies the well known southern regionalisms and accents.

I found BECH to be an irritatingly artificial book far below Updike's customarily high standard of writing.

The reason is that he simply doesn't know how to portray Jewish intellectuals.

Having Bech write imaginary Commentary articles in his mind may be a colorful literary device but it is hardly redolent of Jewish writers.

Better luck next time, John!

RECENT AND RECOMMENDED

And still the flood does not cease.

Since 1967 we have been inundated with books on Israel and the Six Day War.

Fortunately Arthur Lall's THE UN AND THE MIDDLE EAST CRISIS 1967 (Columbia University Press) falls outside the run of the mill journalistic essays that seemed to proliferate after the war.

Lall bases his book on United Nations speeches and documents which date from the crisis period.

His report is not merely a dry, retelling of those hectic days but rather an interpretive account, told in a highly literate fashion.

At this point in history the highly emotional rhetoric which preceded the armed conflict has dissolved in the events that followed it.

But Lall's book is instructive in that it reminds us of the bitter debate, acrimony and accusations that surrounded the crisis.

A case in point is Ambassador El-Kony's address to the Security Council shortly after Nasser had blocked the straits of Tiran.

"My government has the legitimate right," intoned El-Kony, "to impose restrictions on navigation in the Straits of Tiran with respect to shipping to an enemy. After this rather lengthy elaboration, it is quite evident that. . .a state of belligerency exists between the Arab states whose territories circumscribe the entirety of the Gulf of Aquaba, and Israel."

In other words the Egyptian delegate justified his government's blockade on the grounds that a state of war existed between Israel and the Arab states.

Yet a week later El-Kony and his Arab cronies were screaming abuse at Israel for her "aggression". They could see no contradiction in their asserting the legitimacy of a blockade on the basis of a state of war and on the one hand their absurd condemnation of Israel for acting in its own self interest.

The answer to this paradox appears to be that the Arab mind operates in a sphere far removed from that of other men.

This phenomenon becomes even more apparent when one examines a strange little non-book called HUSSEIN OF JORDAN: MY "WAR" WITH ISRAEL (McLeod).

Purporting to be a memoir written by the Jordanian monarch (but actually an extended interview with Hussein and his deputies) this book attempts to represent the Six Day War from the Arab optic.

It's really a pathetic document in which the king seeks to make Israel the villain and Jordan the tragic victim.

The only person who emerges with any dignity is Hussein himself.

Not surprisingly he is shown as the dapper head of state who rushed from brigade to brigade bringing solace and comfort to his beleaguered troops.

When an Arab soldier spat on the cadaver of an Israeli tank operator the king magnanimously chided the brutish Legionnaire for his incivility.

It is difficult to reconcile that portrait of Hussein with the one in which he called upon his soldiers to kill the Jews everywhere. (This incident, of course, is not mentioned in the book).

An even more striking example of Hussein's duplicity is seen in the devious explanation he offers for the charge he made about alleged American and British intervention in the War. According to the king, he cooked up that story with Nasser because at that time he actually believed it!

Recent events in Jordan tend to show that history catches up with prevaricators. . .

Daniel Barenboim, celebrated Israeli pianist, will perform in Toronto, at Massey Hall, Saturday October 17th at 8:30 P.M. He will be heard in an all Beethoven program. The Toronto appearance of Mr. Barenboim is a Sol Hurok presentation in the "Greater Artists Series". Art critics in the United States have described Mr. Barenboim as "a master artist".

Otto Preminger does it again!

To celebeate its first anniversary, the Ontario Film Theater, under the direction of Gerald Pratley, noted writer and commentator, had as guest of honor none other than the famous movie director-producer, Mr. Otto Preminger.

Following a dinner held in the Heritage Room of the Ontario Science Center with the Ontario Premier and Mrs. John P. Robarts, Q.C. and the Hon. and Mrs. Leslie Rowntree, the preview of Mr. Preminger's "Tell Me That You Love Me, Junie Moon" starring Lize Minnelli, took place for members of the Ontario Film Theater followed by a seminar with Mr. Preminger. During the screening, Mr. Preminger was taken on a tour of the Center. Being most impressed, he congratulated Toronto on this masterpiece. He in turn, completely captivated the audience, as well as the Press, Radio and Television personalities he met and received a warm welcome.

A Press Luncheon hosted in the Royal Suite, Park Plaza Hotel by Paramount Pictures in his honor was attended by actress Tisa Farrow (Mia's sister) who now lives in Toronto, along with legendary celebrity Gordon Sinclair.

During this luncheon, Mr. Preminger discussed his next film, "Such Good Friends" which like "Tell Me That You Love Me, Junie Moon" by Marjorie Kellogg, is the second novel by a woman author, namely Louis Gould.

Mr. Preminger also demonstrated his tremendous interest and belief in Youth by participating in a special seminar with Motion Picture Students and a separate meeting with the Student Press.

TORONTO AFTER DARK

LOVE THAT SYRUP!

"Love and Maple Syrup" opened last Monday in Toronto at the St. Lawrence Center, Front at Scott and promises to be a smash hit, if we must believe the raving critics coming from Ottawa, where it played at the National Arts Center. And while playing in the Nation's capital the title of the play was also translated in French, thus becoming "Amour & Sucre d'Erable" which makes it even more fascinating. It's a musical fantasy and is scheduled to run until October 17.

THE OPERAS ARE STILL ON

The Canadian Opera Company, currently performing five operatic works at the O'Keefe Center of Toronto, has unveiled its "Fidelio" which has been favorably received by the critics. Also the Company reminds Canadian opera goers that its best work this season, Verdi's La Traviata, will be performed twice more, Monday October 12 and Thursday October 15. The season ends October 17.

ROARING ON WILSON AVE.

The musical revue known as the "Roaring Twenties" is still roaring at the Beverly Hills Motor Hotel on Wilson Avenue. One of the best features of this attraction is the Charleston contest and somehow everyone seems to enjoy this never forgotten dance. Two shows every evening.

THE GHOSTS

The University of Toronto Drama Center presents until October 17 at the Hart House Theater one of the best known plays by Ibsen, "Ghosts". It is a very exacting work for the students, well worth seeing.

the lively arts

by D. COHN

*Two well known performers were in the news in the last few days. Janis Joplin, the screaming rock singer from Texas, was found dead in her Hollywood apartment, apparently from an overdose of drugs and the trial of Audie Murphy started last Monday in Los Angeles. Murphy, the most decorated soldier in World War II, and soon after one of the most famous Hollywood actors, has been charged with attempted murder. He was arrested last May 18, following a complaint lodged by a dog trainer who said Murphy and a companion assaulted him. According to him a shot was fired by Murphy during the altercation.

★

* Barbara McNair has announced that she and Sammy Davis Jr. will costar in a movie which will be called "Speak No Evil" and which will be made in the island of Capri. Dyan Cannon will also appear in this movie. The announcement by Miss McNair seems to whitewash the desire of Sammy Davis to retire from show business after 41 years.

* Georg Solti, musical director of the Royal Opera of London, has been appointed musical director of the Orchestre de Paris for three years, starting January 1972. The celebrated conductor will leave Covent Garden next summer although his regular return as guest conductor is a condition in the Paris contract.

★

* Those familiar with the sequence and events in the Genesis will be interested in knowing that the Good Book got the facts wrong, at least according to a new movie, called "When Dinosaurs ruled the Earth". In this film we find a sultry, and contemporary looking heroine, (Victoria Vetri) with a minibikini being saved from a horrible end by a score of animals. And also her boy friend is saved by a cruel death until they are united and a giant flood kills the rest of mankind. It's incredible that such stories still find a way to make money in the 20th century!

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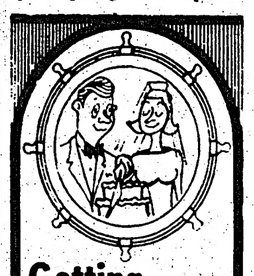

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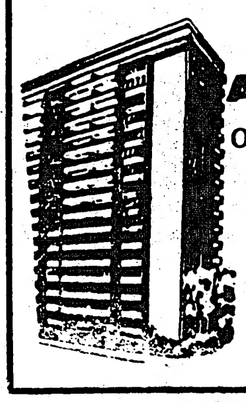

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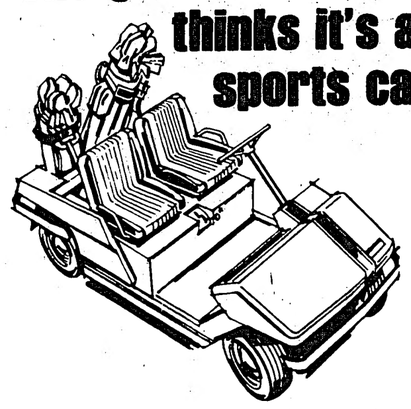

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Monday's collection will be made on Tuesday, and Tuesday's collection on Wednesday.

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HUMAN RELATIONS

PRIVATE FEARS

DR. ROSE N. FRANZBLAU

QUESTION: We have 3 children, two boys 17 and 12, and a girl, 10. They all do exceptionally well in school. Our elder boy is a senior in a special high school.

The middle boy scored very high on his entrance examination for a noted private school and was accepted. We had requested scholarship aid and were told that there were no funds available this year, but that in all probability a scholarship would be available next year.

Our financial situation is such that we cannot afford to send him to private school for the next five years without scholarship aid. The father was injured in an accident, and is recuperating. He is presently not working.

We asked our older boy his opinion as to whether or not his brother should go to a private school. He was quite emphatic that we should send him at all costs.

* * *

We feel strongly about our children receiving the best education possible. Is there such a thing as over-sacrificing for children? Too, next year our oldest son will be entering college.

ANSWER: Parents feel blessed and specially rewarded in many ways when all the children in the family are not only gifted but high achievers and responsible youngsters.

Interestingly, sibling rivalry is less in a gifted family, than when there are greater differences in abilities and achievements among the siblings. The giftedness of their siblings is a reaffirmation of their own high abilities and an assurance that they are here to stay.

About to enter adolescence, which marks the beginning of an important psychological change in their life, all youngsters become tense as they strive to control their emerging desires and energies. But, in addition, this boy may see himself as the middle child, who lost his special position when his sister was born. Part of his worry and concern is that the special place he has in school among his classmates may be taken away from him, too.

This son's acceptance by the very fine private school was the greatest reward and honor that he could have wanted. He may not have known anything about the money situation and whether you had applied for scholarship aid, but felt that being sent to a private school was to be given a special gift which neither his brother nor sister had. Psychologically, this did a great deal for his inner security.

Evidently, until your husband was injured and stopped working, you felt that you could take care of the first year, and that hopefully your son would continue on scholarships in the following years. In contemplating whether you will be able to see him through five years of private school, you are expressing your anxiety about how much longer your husband will be incapacitated.

At this point, the financial bind about which you are worried, has evidently not yet come to pass. To take him out of school would be seen by him as a deprivation and punishment for his father's accident, and that in this way he is being hurt as much as his father. It may also appear to question your faith in his ability to do outstandingly well and win a scholarship next year.

* * *

College loans are now more available, particularly for good students, than they were years ago. Your older son will have no difficulty getting such a loan when he enters college.

It reflects a very good relationship between you and your children that you as parents asked your older son for his opinion as to what should be done about his younger brother's schooling. He perceived what a transfer back to public school would do to the 12-year-old. When he told you that the status quo must be maintained, he was saying that the younger brother should not be the one to make sacrifices for things that happen in the family over which he has no control.

Dateline: Israel by C. Alpert

A YEAR OF 12 PROBLEMS

Haifa -- In this solemn Yom Kippur season we look not only backwards, but also forward. In accordance with tradition of many year's standing, this column presents its annual listing of the dozen major problems which will face Israel in the twelve months ahead.

From year to year some problems are constant; others come and go. Vexing issues which stood high on the list ten years ago have by now disappeared, only to be replaced by new ones. This year's list, in relative order of importance as we see them:

1. PURSUIT OF PEACE. True peace, based on friendly relations with our neighbors, remains Israel's foremost goal, but it appears as remote now as ever before, despite serious efforts to open up new channels of communication.

2. PRESERVATION OF OUR SECURITY. Simultaneously Israel must not let down its guard. The effort to maintain our military advantage requires maximum vigilance and constant additions to our military equipment, because only such superiority deters hostile onslaughts, from one border or another.

3. ECONOMIC STABILITY. No less important is the struggle for economic viability. Fiscal policy, wage structure, unfavorable balance of trade, all play a vital role, and require skilful and imaginative leadership.

4. POLITICAL STABILITY Differences of opinion within the Government and among the various parties with respect to national policies are the essence of democracy, but we must be careful not to tear ourselves apart in advancing the respective points of view.

5. IMMIGRATION AND INTEGRATION. Israel requires additional immigration, particularly from western countries, but no less important will be our ability to integrate these immigrants satisfactorily into the life of the country.

6. LABOR RELATIONS. To what extent the demands of labor for a high standard of living, and the traditional right to strike, may continue to be dominant in a country in a state of semi-siege, is a problem for both the Government and the Histadrut.

7. RELATIONS WITH THE USA. The delicate turn of events following the Suez cease-fire, when Israel yielded to American pressures, raises again the question of how far we can go in resisting such pressures from a country which is basically friendly and is our main source of military supplies from abroad.

8. POLICY IN OCCUPIED AREAS. The relative peace in the occupied areas, and the open bridges policy with Jordan have vindicated Israel's "soft" administration, but problems and questions still remain, requiring careful handling.

9. WATER. Science and technology, rather than politics or military factors, must be brought to bear in solving this problem. Israel is rapidly approaching the depletion point of its natural water resources, and a major breakthrough of some sort will be necessary.

10. THE ROLE OF RELIGION. Bitter confrontation between the religionists and the secularists has again been postponed, but extremists on both sides occasionally create and magnify issues which shake the state at a time when all such shocks should be avoided.

11. ECOLOGY. Yes, in Israel too, problems of smoke, noise, and industrial wastes are beginning to plague society. In its concentration on immediate problems of survival, Israel has perhaps neglected long range planning, and such neglect is beginning to make itself felt on land and water and in the air.

12. HIGHWAY ACCIDENTS Automobiles continue to kill more Israelis each year than fall victim to enemy action on all fronts. Safety campaigns and punitive actions have thus far had little effect in reducing the annual toll.

A dozen problems, a dozen splitting headaches. Which will be closer to solution when we review this list again a year from today?

Recipe for the week

BAKED STUFFED FISH

3 lbs. whole fish
1-1/2 teaspoons salt
2/3 cup butter
2/3 cup chopped onion
1 cup diced celery
4 cups fresh bread crumbs, no crusts
1/4 teaspoon pepper
1/4 cup chopped parsley

Sprinkle 1/2 teaspoon salt over inside surface of fish. For stuffing, melt 1/2 cup butter in large frying pan, add onion, celery and bread; saute over low heat until bread is lightly browned, stirring constantly. Add 1 teaspoon salt, pepper and parsley; mix well. Cool slightly and spread evenly over 1/2 fish. Close fish and lace opening together with wooden pick and string. Place in buttered shallow baking pan. Brush with remaining melted butter. Bake in moderate oven, 375 degrees, until the skin is golden brown and fish flakes easily, 50 to 60 minutes. Serve with lemon butter sauce. Four portions.

LEMON BUTTER SAUCE
1 cup butter (2 sticks)
2 tablespoons lemon juice
1 tablespoon grated lemon rind
Dash of Tabasco
1/4 teaspoon fine herbs

Melt butter; remove from heat and stir in remaining ingredients. Serve hot. Makes about 1 cup.

JUNK
by Ruthie

Comes the time you just have to face it: every closet, every corner in the cellar is bulging with memories—the kids call it junk—and you must make room for more practical keepsakes. So, with a great, big sigh you decide to clean out.

* * * * *

In the process you come across something white, now yellow with age. No, it couldn't be! But it is.

"Hey, kids, come down here—in the basement. Look what I found."

Stamping feet. "What is it, Ma?"

And I hold it up. What do you think it is? The slip I wore under my wedding gown.

The children's eyes bug. Not because of the significance but because it shows what a tiny waist I once had. Unbelievable! And what memories it brings back! So I should throw it out? **Nisht bei Mottya** (not by Mottya)!

* * * * *

In the bundle I come across a faded man's jacket. It's part of Ned's army uniform, gold buttons and insignia cut off. The kids remember when he used to wear it shovelling snow, it was so warm.

Oi, just looking at it brings back so many memories. The time I got no mail for two weeks and nearly went crazy, the time he was home on leave and I thought he was so handsome in the outfit, the time I stood in line at the supermarket for a bag of sugar because through the grapevine the rumor spread we'd have some that day, the time I was extra happy because the new baby meant another ration book, a million things.

And I should throw it away? It would be like a piece of me died, God forbid.

* * * * *

Then there's that **shmahta** (rag). **Shmahta** my eye! It must have been a scarve. Only Mama embroidered it. And you should see the scalloped edge—so fine, so even. I should toss it out? After hearing Mama say a thousand times,

"I lost my eyes sewing, dope that I was. And no one appreciates it."

* * * * *

There are two cracked plates. So who needs them? I do. They're what's left from my very first set. I remember when I proudly served on them, entertaining my first next door neighbour. And to this day we're friends.

We babysat for each other, confided in each other, attended each other's **simkhas** (affairs), spat with each other over the children, sympathized when it was necessary.

How can I throw such memories away?

* * * * *

There's the little string of beads spelling out our last name. How tiny! That was the bracelet one of the children wore in the hospital when born.

It reminds me how I had plenty of sleepless nights—colic, teething, measles, mumps, chicken pox. You name it, we had it.

* * * * *

Then there are the four pairs of first baby-shoes. Those I saved to make bookends or ashtrays and then give each child when they married. The thing is, I don't remember which pair belongs to whom.

* * * * *

My clothescloset really is a mess. I still have dresses hanging from the New Look, the Eugenie Look, long, short, in-between. But I won't throw them out.

I'm thinking, when, God forbid, my time comes, I'd be ashamed someone should open my closet door and think I had nothing to wear— every woman's lament.

* * * * *

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BULLETINS

LATIN AMERICAN INVESTMENT

Tel Aviv, (JCNS). - In spite of the present Middle East situation a group of Latin American investors are continuing with plans to expand the Tel Aviv country club at a cost of nearly $2,500. Some 50 holiday cottages are to be built, three quarters of them for sale, a restaurant, a commerical center and a convention hall.

Visitors to the new luxury hotel will enjoy all the amenities of a country club, such as a swimming pool, tennis and basket ball courts, and football, and sauna baths. The group, which has invested about $4 million in the hotel project, is obtaining a 50 per cent Government loan, normally given to such development.

•

SOVIETS IGNORE FRENCH APPEAL

United Nations, New York, (JCNS). - The French delegation at the United Nations has been trying in vain to get Soviet support for a Four-Power declaration on Jordan, it was reliably learned here.

Britain and the United States are said to be willing to join if the declaration includes an appeal to Syria to withdraw from Northern Jordan and if all the Four Powers sign it.

•

FREEDOM CALL FROM WEST

Paris, (JCNS). - Members of the Consultative Assembly of the Council of Europe signed a "written declaration" this week appealing to their 18 member-Governments to ask the Soviet authorities to allow Soviet Jews to emigrate to Israel if they wished.

The declaration also called on the Soviet Union to release any Jews detained for claiming the right to emigrate, and expressed concern at the arrests in June of Soviet Jews "whose sole crime was to claim this right publicly on the basis of the Universal Declaration of Human Rights and the international Convention on the elimination of Racial Discrimination".

•

TURKEY PRESENTS AN OLD MIDDLE EAST TREATY TO UN

United Nations, (JCNS). - A replica of a treaty of 1269 BCE, believed to be the oldest treaty whose text has survived, was presented to U. Thant, the United Nations Secretary-General, by Mr. Caglayangil, the Turkish Foreign Minister.

Written in cuneiform and signed respectively by the Hittite and Egyptian Kings, it pledges eternal friendship, lasting peace, territorial integrity and provides for non-aggression, extradition rights and mutual help. (The Hittites are thought to have once occupied Canaan).

The cuneiform version, which is kept in an Istanbul Museum, was found in Central Turkey in 1906. A copy in hieroglyphies has been found on a temple wall in Egypt. The replica of the treaty is being placed in the delegates lounge at the UN.

•

ANTWERP'S COMMUNITY CENTER OPENS

Antwerp, (JCNS). - Antwerp's $125,000 Romi Goldmuntz Community Center, claimed to be the largest and most modern in Europe, was opened last week in the presence of representatives from Belgium, Holland, Luxembourg, Britain and France and Belgian Government parliamentary and municipal leders.

It includes a built-in art gallery, Belgium's first Judaica library, a "night club" and discotheque and an electronics laboratory to make television sets and record players for teenagers, a day-care nursery and an underground car park.

Mr. Romi Goldmuntz, who died in 1960 was a leading Antwerp diamond merchant and philanthropist. He was a generous supporter of welfare, educational and religious institutions, and one of the city's main synagogues is named in his memory.

•

LEAVING CHILE

Buenos Aires, (JCNS). - Many well-to-do families, including Jews, are leaving Chile, where a pro-Communist Government is expected to take office at the end of the year with the success of Dr. Salvador Allende, the Marxist candidate in the Presidential election on September 4.

The Jewish Agency's emigration department here has sent helpers to its office in Santiago de Chile because of the large number of inquires there, and it has opened an office in Mendoza, an Argentine town about 20 minutes flying time from Chile, to process applications from Jews who arrived from that country.

20,665 TOURISTS IN FIRST THREE WEEKS OF SEPTEMBER

Tel Aviv, (JCNS). - A total of 20,665 tourists arrived in Israel during the first three weeks of September compared with 18,430 during the corresponding period last year. This represents a rise of 12 per cent and it was recorded largely following the spate of aircraft hijackings

SPACE BOFFIN TO TEACH AT TECHNION

Haifa, (JCNS). - Dr. Gerald Corning, professor of aerospace engineering at Maryland University, has been appointed to the Technion's aeronautical engineering department for a year on a visiting professorship established by Mr. Louis Sussman of Chicago.

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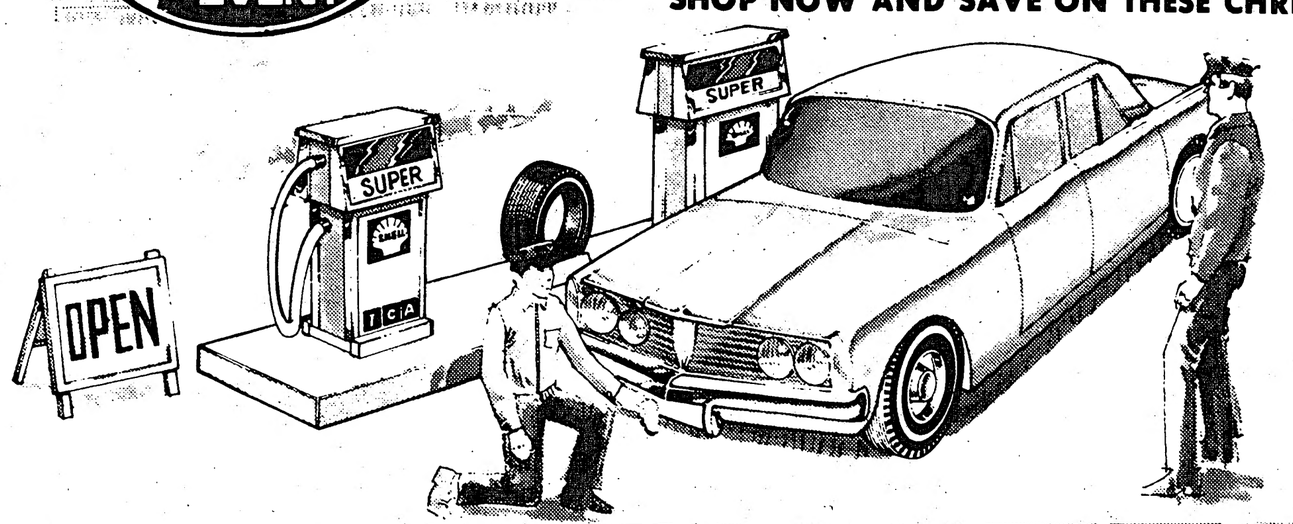

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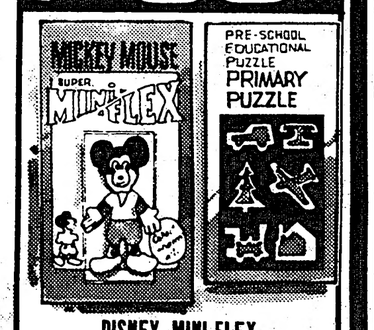

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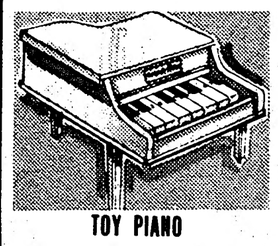
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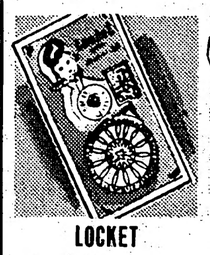
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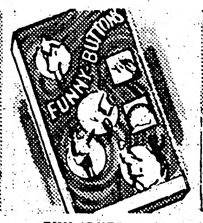

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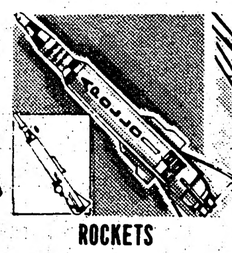
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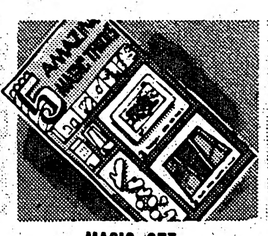
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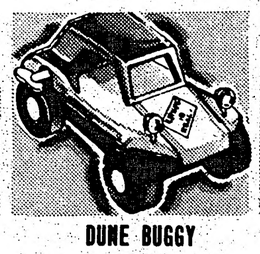
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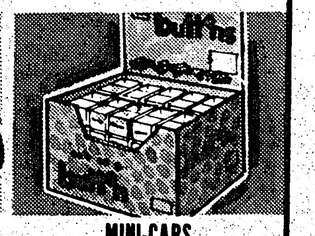

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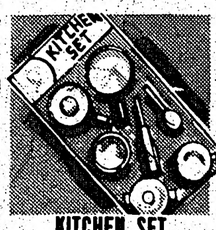

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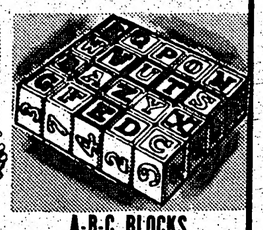

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5731

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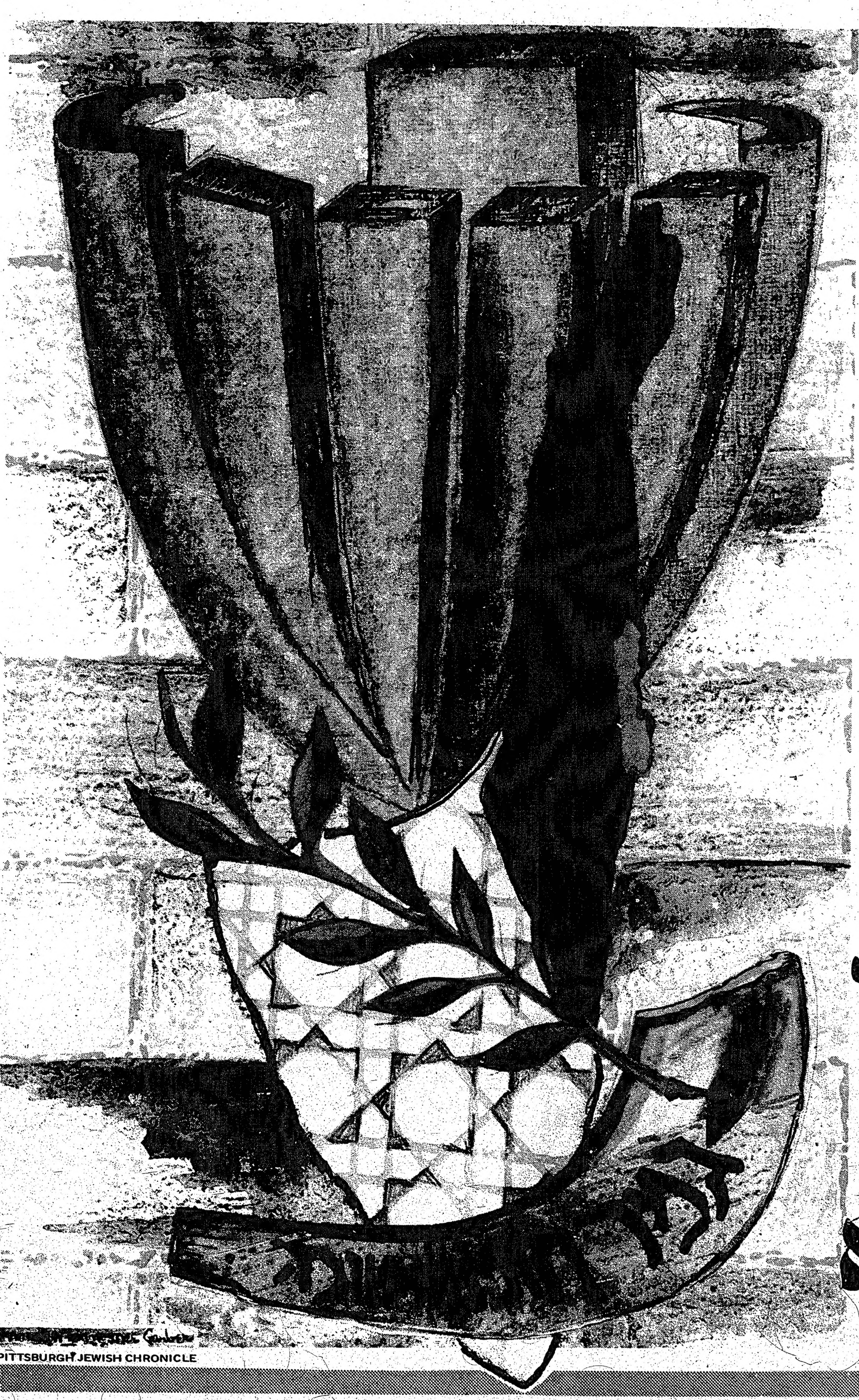
SECOND NEW YEAR ISSUE ● SECTION II ● OCTOBER 9, 1970



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Special Supplement: NEW YEAR MAGAZINE 5731

DAY OF ATONEMENT

ITS MEANING

BY RABBI M.M. SCHNEERSON
Lubavitch Rebbe

The Day of Atonement, Yom Kippur, one of the "Days of Awe" which usher in the new year (may it be a happy and blessed one for all of us) fills every Jewish heart with a sense of holiness.

Unfortunately, for various reasons, the inspiration generated by this momentous day (and by the preceding days of Rosh Hashanah and the Ten Days of Repentance) has not always been put to the best and fullest advantage. In some congregations, and in many individuals, the inspiration evaporates with the passing of the Days of Awe, without a discernable change or improvement in the personal day-to-day life of the individual Jew or Jewess. And where there is a lack of improvement on the individual level, there must inevitably be a lack of improvement on the social level.

One of the main reasons for this failure is that the spiritual awakening and inspiration of the Days of Awe are not directed towards the self, but towards matters relating to others. Not infrequently these auspicious days serve as an occasion for general pronouncements on world problems—"messages" that do not implicate anyone in particular, least of all anyone in the immediate environment. This approach "satisfies" everybody since it involves no-one. The concentration on, and preoccupation with, such lofty world problems and resolutions (resolutions which, in the majority of instances, are beyond the control of those making them) provide a convenient justification for diverting the necessary and vital attention from the self, from self-searching and the re-appraisal of one's personal life. Yet, it is in precisely these areas that personal resolutions can be effective.

Let us hope that, with God's help, every Jew and Jewess, especially, those who are spiritual leaders, will take full advantage of the sacred moments and the soul-stirring inspiration of the Days of Awe (the High Holydays)—not in the direction of general world or national problems—but in personal response to the urgent call of these days. That call is the Divine command: "Make Me King over you!" We must accept the Sovereignty of God as our own King and Master. This calls for TESHUVAH (Return), TEFILAH, (Service), and TZEDAKAH (Righteousness)—all of which should begin at home—in one's self; and then around one's self, in the community and the environment at large.

WHO IS A JEW?

ROUND TABLE DEBATE. PARTICIPANTS: DR. IMMANUEL JAKOBOVITS, CHIEF RABBI OF THE COMMONWEALTH (ORTHODOX); DR. SIDNEY BRICHTO, BRITISH REFORM RABBI; PROFESSOR JULIUS GOULD, MEMBER OF U.K. UNESCO COMMITTEE. MODERATOR WAS WILLIAM FRANKEL, LONDON J.C. EDITOR.

A JCNS EXCLUSIVE

Editor: Chief Rabbi, in recent months the controversy has flared up in Israel on the question of who is a Jew. What is your definition ?

Jakobovits: A Jew obviously is the product of thousands of years of history and tradition. During this entire period a Jew was defined as being either the child of a Jewish mother or else one converted to Judaism according to the norms of Jewish law.

Editor: Rabbi Brichto, as a Liberal rabbi do you accept that ?

Brichto: First of all the definition of a Jew has changed throughout history. There is some indication in the Bible that at one time it was the father who determined the religion or the ethnic definition of the child. Jereboam, the King of Judah, was the son of a Jewish father, Solomon, but the mother was a Moabite. Two Israelite kings had a Jewish father, Ahab, and a Phoenician mother, Jezebel, and there is no indication that the mothers converted. I would think the best definition of a Jew would be someone who has one Jewish parent and is brought up to consider himself or herself a Jew either by virtue of his or her association with the Jewish people or by virtue of his belief in Judaism. The Jews are not a nation or a race. They are Jewish by religion, by identification with the Jewish people.

Gould: I don't want to come between two rabbis in interpreting the Jewish law on these matters. I think that the situation which the Chief Rabbi described is probably one which has to be re-examined and, some would say modified, for two sorts of reasons. One set of reasons arises from the fact that Jews in many countries nowadays live in a rather different kind of environment and have different kinds of relationships with non-Jews than was the case when the formula that he has described was established. And, of course, I am sure he would agree that the most important cases that come under review as a result of this are the cases that are the consequences of what we call mixed marriages, the rate of which is certainly, in countries like ours, much higher than it was at earlier times. The second factor arises from the rather special relationships which exist in Israel between the Jewish religion and the modern Jewish State. I would accept that part of what Rabbi Brichto was saying which stressed the importance of a sense of Jewish belonging and identification with the Jewish people in addition to, of course, the religious affiliations.

Editor: It hasn't been necessary in the past to make these definitions. It is only because certain laws enacted in Israel have come up for interpretation before the Supreme Court that it has become necessary to make a definition ; in matters pertaining to the Law of the Return or registration, for example.

Brichto: Father Daniel in the case under the Law of the Return was, according to halacha, a Jew, because once a Jew always a Jew. But to the ordinary person, a Jew who converted to Catholicism could not be considered Jewish and the Law of the Return, enacted by the Knesset, a secular body, had to satisfy the ordinary person and so the court decided that, the halacha notwithstanding, Father Daniel was not a Jew. I would suggest that if the halacha doesn't make sense it will lead to tremendous confusion and is inoperable. The halacha must change so that it makes sense to the ordinary person as it did once in the past.

Jakobovits: I don't see at all that it doesn't make sense. We can regard a renegade Jew still as being a Jew, in the same way as a person who is born British even if he betrays his country doesn't thereby lose his British citizenship. He may not be granted the privileges of being a Jew, for instance, membership of a synagogue or the right to Jewish burial. We must distinguish between privileges and obligations. We regard even an apostate as a Jew as far as his obligations are concerned, and we would still require him to abide by Jewish law. But if he renounces his debt to the Jewish people, we are entitled to revoke the rights and privileges that he would otherwise enjoy.

Brichto: By the same token, you will not have the right to those privileges if your great-grandmother was non-Jewish even though for three generations since that time you've been living in Israel, been brought up as a Jew in a Jewish State, identified with the Jewish people and fought in the Israeli Army. But because you didn't undergo an Orthodox conversion you would not be privileged to call yourself Jewish.

Jakobovits: There is a basic flaw in your argument. You say that if someone identifies with Israel and serves its cause that ought to entitle him to the right of calling himself a Jew. But receiving Jewish status is not a medal for services rendered ; it is not an honorary title. You can give him an honorary citizenship, by all means. But you cannot confer upon him membership of a people that transcends the borders of Israel. We are here confusing honorary degrees, as it were, awarded for meritorious services, with matters of profound conviction.

Brichto: If a person whose father is Jewish and has been raised as a Jew and considers himself Jewish, is ruled out from being able to call himself a Jew, it does seem to me that you are depriving him of a deserved medal, an award which entitles him to certain privileges.

Gould: This is a fascinating argument—but neither of the rabbis can tightly unite the religious and the social definitions of "the Jew." Nor will they ever do so—so long as it is possible (however undesirable) for people to be both Jewish and non-religious. The religious and all other social definitions can only be united by, for example, coercion and expulsions that are inconceivable in a free society.

Editor: Why do we differentiate between the different parents. Why must it be the mother, why under present circumstances can't it be the father ?

Jakobovits: That is partly a purely technical reason in that since you have to make a decision in favour of one or the other (you cannot have a half Jew) we have to choose between father and mother.

Brichto: Why ? Why couldn't it be either ?

Jakobovits: Since we have to make a choice by saying that he derives his status either from the mother or from the father, we give priority to the mother for her maternity is more certain than his paternity. Secondly, quite clearly, we believe that the religious influence of the mother on a child is likely to be superior to that of the father.

Continued on next page

Rabbi Jakobovits

Professor Gould

Rabbi Brichto

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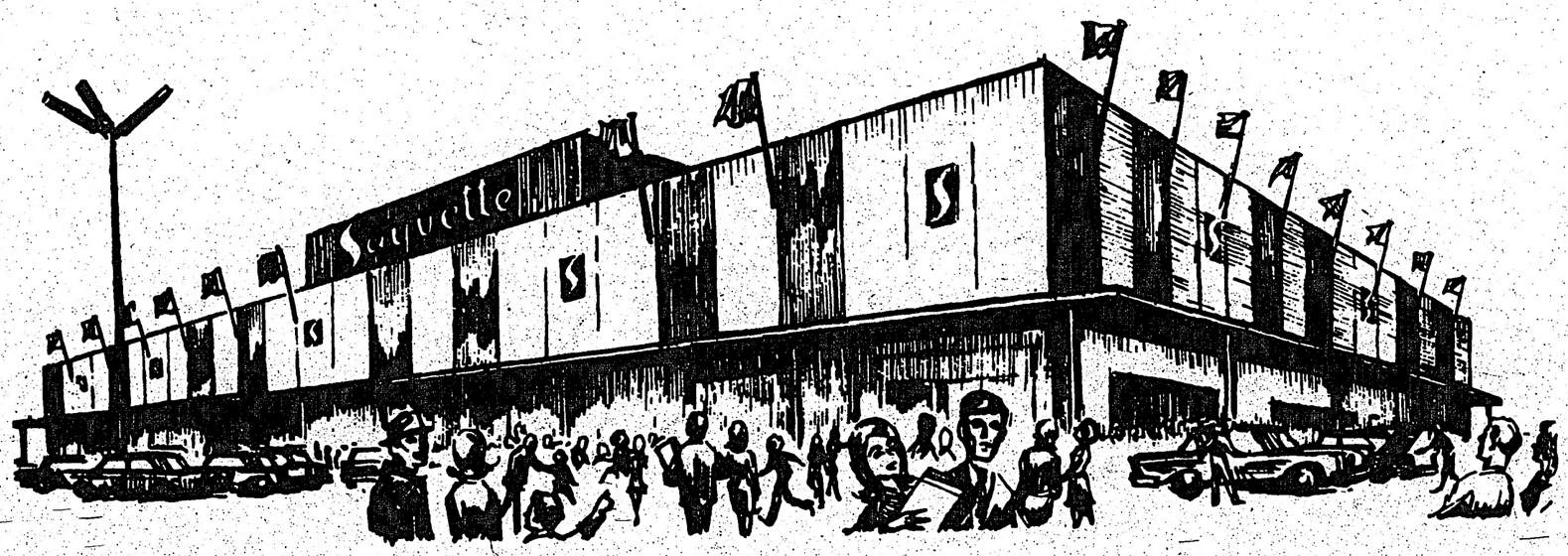

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WHO IS A JEW?

'. . . according to the halacha, the head of El Fatah in Jerusalem is Jewish because his mother is Jewish, but the children of an Israeli soldier are not, because the mother did not convert.'

Continued from previous page

Brichto: I don't see why it must be one or the other. Let it be the religion of the parent responsible for the upbringing of the child which determines the child's religion. If the father is Jewish and the child is raised as a Jew, the same standard should apply and the child will be Jewish. If the mother is Jewish and the child is raised as a Jew, the child would also be Jewish. The upbringing would be the standard. In refutation of your second point: the mother is not always the governing influence. In Israel when a Jewish woman marries a non-Jewish man she invariably cuts off her ties with her religion and with her people and identifies completely with the Moslems and is considered by Moslem law as a Moslem, but is deemed to be Jewish by the Jewish law. This leads to the incredible situation where according to halacha, the head of *El Fatah* in Jerusalem is Jewish because his mother is Jewish, but the children of a Jewish Israeli soldier are not considered Jewish because the mother did not convert. If halacha does not accept change, it will be ludicrous and cause all sensible people to lose their respect for it as a living law.

Jakobovits: The halacha has made sense for thousands of years, and continues to make sense to millions of Jews loyal to its teachings.

Editor: We already know through blood groups who cannot be the father. If medicine advances further and it could be determined precisely, scientifically, who was in fact the father, could this in fact lead to a reconsideration of rabbinic law on the subject?

Jakobovits: You cannot have a law governing society that is based on exceptions and on individual aberrations. Every society must be governed by a universal law that is impersonally applied and based on the great preponderance of cases that occur. Even if medical science should succeed in making this determination possible and eliminate the doubt of paternity in these cases, it would only be one in a million or so to whom this test would apply, the remaining 999-odd thousand would still have their origin determined in the natural way and you would still therefore have the considerations that I mentioned earlier.

Gould: We are not talking about artificial insemination but about proving paternity.

Jakobovits: You are dealing here with a natural certainty (the mother) and a natural doubt (the father). While you may overcome this doubt in some cases by the artificiality of blood tests, they obviously would not be applied to every single birth. Therefore, in weighing a certainty against a doubt however limited, the certainty will still out-weigh it.

Brichto: You say you cannot have a law based on exceptions and yet here in a recent case in Israel there is obviously an exception made when you had an almost instant conversion so that the Orthodox party should not feel compelled to leave the National Coalition. Isn't this an exception?

Gould: The case of Mrs Zeidman raised all the modern predicaments. It was widely reported and argued in the non-Jewish world. Israel 1970 after all is not Minsk 1870. And for the Jews . . . well it was a special case either on halachic grounds or because of politics. Most of us felt that it was a *politically based* exception. But surely the rabbis—whether in Israel or here—should be alert to *morally based* exceptions of a kind that do exist. And I say this without advocating intermarriage.

Jakobovits: In the case mentioned, no law was based on an exception, as you allege. It is one thing to *apply* the law flexibly and to use a variety of norms in its interpretation or administration. It is quite another thing to do violence to the law and to say that because there are variations of application, the law itself should be varied.

Brichto: I don't think you could do greater violence to the law than to make exceptions based on political considerations. What can be unfairer? This woman was converted purely for political reasons. There are many other Progressive Jewish proselytes who did not have the benefit of three army chaplains rushing to convert them.

Jakobovits: Did not this very case illustrate that all the rabbis, whether they are more or less lenient in their acceptance of conversions, subscribe to the same definition as to who is a Jew?

Gould: I would accept this as a layman again but I am not sure how helpful it is. What I am still uneasy about in my own mind is whether or not the variety of interpretations has not by now, given the scattering of the Jewish population and to some extent its secularisation, become confusing for the layman and scarcely comprehended by the younger generation.

Jakobovits: But surely you don't suggest that the law has to be adjusted for those who don't understand it and have never studied it, nor subscribe to it?

Gould: I am accepting that the law is what it is. What I am concerned about is the variety of interpretations and applications.

Brichto: There are even Orthodox rabbis in Israel who argue that this conversion was not a proper conversion.

Jakobovits: The Orthodox can never do right. If we have diversity of opinion then we are accused of causing confusion. If we have only one universal opinion then we are charged with being rigid, inflexible and monolithic.

Brichto: My point is that the law loses respect when it doesn't seem to be capable of being applied fairly. It seems to me that the halacha, which is supposed to be so sacrosanct, is very much prone to the whims of the Orthodox rabbis who administer it.

Jakobovits: Every Orthodox authority the world over will recognise, certainly *post facto,* any Orthodox conversion carried out anywhere. There is no confusion here. I will recognise the conversions carried out by Rabbi Goren recently in Israel, and he will recognise my conversions. We are agreed on the definition of a Jew by universal endorsement and will accept any authentically Orthodox conversion, so long as we are satisfied that all the requirements of the law were met. There may be variations of standards, but these are bound to occur in every society.

Brichto: If the Orthodox rabbinate really wanted to have Jewish unity they could do for every progressive convert what the Israeli rabbinate did for Mrs Zeidman. Progressive rabbis would, I am sure, encourage their proselytes, for the sake of Klal Yisrael, to gain acceptance from the Orthodox, if the demands were merely Mikva and the presence of Orthodox witnesses.

Jakobovits: It would only add to the erosion of our people to admit people nominally as Jews who in fact halachically cannot be accepted as Jews. Surely we are not concerned here with absolute numbers. We are the one people that have learned that we prevail not by sheer might or by numbers, but simply by being a very small people, and by the quality of the commitment and loyalties to our faith that we can generate in our people. We are not worried that we won't survive as a religious community, as a faith community, just as we have survived untold ordeals through our millennial history.

Brichto: What amazes me is that you call this a faith community. But in the case of Commander Shalit, if the mother had been Jewish and the father was not, you would say that the children are Jewish whatever they believe or do.

Jakobovits: Because in the same way, if I have recalcitrant children I will regard myself as responsible for them and I will cherish the hope that I can still reclaim them once. But if they are not my own children, I have no obligation to reclaim them. I certainly would not adopt children of whom I knew beforehand that they would never fully share my ideals or way of life.

Gould: Isn't there a danger that these arguments over definition are counter-productive in that they divert the energy of the religious leaders. Rightly or wrongly they are puzzling and sometimes repulsive to the young. Are we now in a situation when this particular definition must be so energetically pursued—perhaps to the exclusion of other kinds of leadership role and task?

Jakobovits: This problem is sufficiently grave to exercise our religious leadership. It has profoundly shaken the Jewish conscience far beyond the confines of the Orthodox community. It has touched the very heart of Jewish feeling in Israel. The vast majority of the population of Israel, as well as the overwhelming majority of its delegates in the Knesset, were decisively in favour of affirming the halachic definition, not because they owed any allegiance to the halacha but because they realised that the moment you vary the classic definition of a Jew, the unity of the Jewish people is at stake.

Brichto: But who is attacking Jewish unity here? Is it not the Orthodox themselves? In America there are two million Conservative and Progressive Jews, whose conversions you would not accept, whose definition of Jewish status you would not accept and the Orthodox is making no attempt to overcome this disunity. And while you can argue that the Orthodox are not bound to accept our definition, the Progressive definition, nor am I bound to accept your definition. What we should still try to do is to find a way of making for unity, and that is not going to happen by Progessives giving in to the Orthodox or the Orthodox giving in to the Progressives, but by Orthodox rabbis agreeing among themselves to accept all Progressive Jewish converts who have been brought up as Jews. And if this means they will have to give them a formal conversion ceremony, then let this be the way it is done, as it was done in the case of Mrs Zeidman.

Jakobovits: Well, surely this argument is as spurious as it is disingenuous. Do you seriously mean to suggest that the disunity of our people, caused by the Progressive defection from traditional Judaism should now be repaired by the Orthodox accepting Reform standards of conversion? You know very well that Progressive Jews will never persuade halachically committed Jews to abandon their belief in the sovereignty of the halacha.

Brichto: We don't want them to. I am not suggesting they do that. I am suggesting, for example, that if they are so interested in Jewish unity why do they not do for every Progressive Jewish proselyte what they did for Mrs Zeidman?

Jakobovits: For the simple reason that making this the rule would not be compatible with halachic requirements.

Brichto: Why did they do it for Mrs Zeidman?

Jakobovits: Probably there were circumstances attending this individual case that enabled them. . . .

Brichto: The circumstances were the unity of the Government and the preservation of the Coalition Government. I am suggesting there is a greater need—the unity of the Jewish people.

Gould: I think the position is really in between the two extremes. Obviously it would be impossible for halachically committed Jews to confer automatically, or in any general way, the privileges which were afforded to Mrs Zeidman. There must, however, be a very large number of comparable cases—a backlog so to speak—which have been frowned upon or negatively regarded by halachically committed Jews. Those cases ought in all conscience to be re-examined.

Jakobovits: Surely you don't expect the Orthodox rabbinate to become a rubber stamp for Liberal conversions? I am not responsible for the Zeidman conversion. Even Rabbi Goren would not suggest to turn his special action in the Zeidman case into a regular practice, nor would your own regard for Orthodox Judaism be enhanced if such "political" conversions became common!

Editor: One of the main arguments in the Shalit case was that, as Dr Jakobovits has mentioned, to accept two definitions of the Jew would destroy the unity of the Jewish people. The fact of the matter is that Jewry is at the present moment already divided into two groups; one the Orthodox group and one the non-Orthodox group, each with a membership of millions. In the non-Orthodox group there are converts who are not recognised by the Orthodox. The non-Orthodox Jews have no hesitations in accepting as Jews converts made by Orthodox Jewry. In order to maintain the unity of the Jewish people, why shouldn't there be reciprocity?

Jakobovits: You cannot have reciprocity between Orthodoxy and non-Orthodoxy for a very simple reason. It is part of my religious commitment to believe that anyone who, for instance, desecrates the Sabbath, does, as the Bible would put it, evil in the eyes of God. I cannot therefore accord equal legitimacy, equal recognition, to a violation of my principles as I extend to their fulfilment. I would be making a mockery of my own convictions if I were to say that both the Law and its subversion are equally legitimate and acceptable, being merely different branches of the Tree of Judaism. Hence while I can expect to be recognised as a Jew, as living a Jewish life, by Progressive Jews because I do no violence to their basic beliefs, I cannot be expected in reverse to say to a Reform or Liberal Jew that, never mind your abrogation of those principles whereby, according to my definition of Judaism, you commit an offence against the will of God, I will regard your acts as equally legitimate and authentically Jewish.

Brichto: I say that in a way you, as an Orthodox Jew, can do violence to the religious beliefs of Progressive Jews and you do so in your attitude towards women in certain situations like chalitza. So it is not true. . . .

Jakobovits: Would you ever disavow a conversion that I carried out?

Brichto: That is because we are more tolerant than you are, but you make your intolerance a virtue.

Jakobovits: I do not make it a virtue. I merely interpret Judaism as it was handed down to me, as I find it.

Brichto: You have many Jews, whose parents are both Jewish according to Orthodox standards and yet do violence to almost every halachic requirement from eating trefa to working on Sabbath, even to working on Yom Kippur, and you may say they are just bad Jews and we are stuck with them. I would suggest that from your point of view it might be better for the Jewish people to accept these Progressive converts as another addition to your flock of bad Jews, and you know how many you already have of them, for the sake of having a unified Jewish community. Convert them according to your standards, let them go through the ceremony and then treat them as bad Jews and try to improve them just as you try to improve the majority of United Synagogue Jews.

Jakobovits: If somebody is born British then good, bad or indifferent, traitor or loyal citizen, he is a citizen and you cannot disown him. But if you want to extend naturalisation to an alien and admit him into your society, you can and must set conditions. The least you will require is that he will observe the totality of what British citizenship implies without exceptions. Otherwise you will reject him. We surely have enough on our hands to convert all "should-be" Jews, without adding to our liability by indiscriminately converting all "would-be" Jews.

Gould: I wonder whether the Chief Rabbi could indicate the distinction to be made between the different kinds of non-Orthodox Jew—distinctions which from the Orthodox position it is important to maintain. How does he feel towards these many different groups which are, so to say, outside his flock.

Continued on page 6

Days of awe theme

by Dr. David Daiches

TRANSLATING THE BIBLE

A JCNS EXCLUSIVE

The New English Bible began in May, 1946, with a recommendation from the Presbytery of Stirling and Dunblane to the General Assembly of the Church of Scotland that a new translation of the Bible should be made in the language of the present day. The General Assembly approached other churches, and eventually a conference representing the different Protestant denominations in Britain endorsed the proposals, emphasising that the new translation should be radically new and not a revision.

A committee on the new translation was appointed in 1947; invitations were issued to a variety of interested parties within the Christian Church in Wales and Ireland as well as England and Scotland, and eventually three panels -- one for the Old Testament, one for the Apocrypha and one for the New Testament -- were set up. These panels were made up of scholars in the relevant fields, but a fourth panel of literary advisers was set up to give stylistic advice to be applied after the Biblical scholars had produced their drafts.

The New Testament in the new translation was published in 1961, and now we have the Old Testament and Apocryha published too, in a single volume with the New Testament, under the title The New English Bible.

This is, of course, a major enterprise, demanding comparison with the Authorised Version of 1611, which was first proposed at the Hampton Court Conference of 1604 and published in 1611, thus taking seven years to produce beside the nearly twenty-four years required to complete the New English Bible. The Authorised Version was itself a revision, deriving from a line of English Biblical translation which began with William Tyndale in 1523. Its language was a relatively stylised liturgical language, already archaic by 1611, but deliberately adopted by the Authorised Version translators as appropriate to holy writ and sanctioned by almost a century of tradition and association.

WORK OF COMMITTEE

Like the new English Bible, it was the work of a committee, but in this case there was no panel of literary advisers. It is interesting evidence of the increase in specialisation -- or of the fragmentation of our culture if you prefer to look at it in that way -- that whereas in the early seventeenth century a committee of Biblical scholars were able to produce a translation of marvellous literary quality, today the scholars have to have their version improved in style by literary experts who are not themselves Biblical scholars. One can see apparent evidence of this adding of style to scholarship at various points in the New English Bible. (I present some of this evidence in an article on Bible translation to appear shortly in Commentary.)

The most significant English verions of the Bible after 1611 were revisions of the Authorised Version which maintained its essentially Tudor Biblical style. The Revised Version of 1881-85 and the version of the Old Testament commissioned by the Jewish Publication Society of America in 1892 and published in 1917, though making alterations in the rendering of some individual words and phrases, still clung to the old style, hallowed by centuries of liturgical use and loved by countless readers as the familiar and expected style of the Bible. Much the same can be said of the Revised Standard Version of 1953.

More recent translators, however, have been more concerned with accuracy than with style. The volumes of the Anchor Bible have been produced by scholars who have drawn on all the resources of modern scholarship in semitic philology, ancient history, archaeology, comparative religion, anthropology and related fields, to discover what the words of the original actually meant. The Torah, published by the Jewish Publication Society of America in 1962, while less singleminded in its determination to synthesise all available scholarship in order to discover the meaning of the Hebrew, is still the work of scholars who are not concerned to perpetuate a traditional Biblical English, while the recently published Five Megilloth and Jonah, also by the Jewish Publication Society of America, aims equally at giving an accurate, lively and modern rendering.

Some readers will no doubt resent a Bible in modern English, because they are offended by what they are not accustomed to. But clearly, if we are to know what the Bible means, there is a strong case for our being presented with a version produced by first-rate scholars in what the translators of the New English Bible call "a contemporary idiom." But more important than the modernity of the idiom is the accuracy of the rendering.

FORMIDABLE

The Authorised Version drew on Renaissance Hebrew and Greek scholarship from Reuchlin to Lancelot Andrewes, and that represented a very formidable body of knowledge indeed. But today we understand very much more about the textual problems of the New Testament and the philological problems of the Old. Comparative Semitic philology is much further advanced. In Sir Godfrey Driver's words: "In more recent times scholars have had access to the vast literature in Babylonian, Assyrian and kindred dialects which have been preserved on cuneiform tablets. Archaeology, too, has at times been helpful in clearing up an obscurity in the Hebrew text."

The serious student of the Hebrew Bible cannot today afford to ignore those portions of the ancient literatures of Egypt, Mesopotamia, Syria and Anatolia which have been discovered in the past hundred years and many of which are made available in translation in James B. Pritchard's Ancient Near Eastern Texts Relating to the Old Testament. We can translate the Bible better by knowing more about its environment.

The modern translator will also assume more freedom in emendation than earlier translators did, and feel free to try where necessary to get behind the Massoretic text, that splendid Jewish editorial achievement of the first centuries of the Christian era which nevertheless inevitably perpetuated some mistakes and, by fixing a standard text, helped to eliminate the important evidence supplied by textual variants. The Greek version of the Old Testament, the Septuagint, was made over a thousand years before the date of the earliest existing copy of the Hebrew text (if we exclude the Dead Sea Scrolls, among which are the earliest known Hebrew manuscripts containing any part of the Old Testament) and, in spite of its many inaccuracies, can on occasion be witness to an earlier and more authentic Hebrew text than that preserved by the Massorites. The Aramaic Targumim and the Syriac Peshitta can also provide useful textual evidence.

The modern translator claims the right to apply to the text of the Bible the same tools of textual criticism that he applies to the text of other ancient literatures. He will, for example, reject the traditional "coat of many colors" as a rendering of Joseph's ketonet passim and seek the help (as the late E. A. Speiser did) of cuneiform inventories of types of clothing in trying to determine exactly what sort of garment it was. He will alter the traditional vocalisation or even change a consonant to another physically resembling it if by doing so he can produce a rendering that makes better sense and is more consistent with the total context.

The good translator, however, uses emendation as sparingly as possible. The old caution, praestat difficilior lectio, is a wise one: it means that the more difficult reading is more likely to be right or to be nearer the right one, than the seemingly simple and obvious emendation, because a scribe is more likely to simplify what he does not understand than to complicate something simple.

Sometimes we have to choose between equally plausible renderings. Professor R. B. Y. Scott translates the first verse of the final chapter of Ecclesiastes as "In the days of your youth, remember your grave," reading בורך "your grave" (or "pit") for בוראיך because he thinks it is more logical. But the New English Bible translators, rightly I think stick to the Massoretic text here, translating, "Remember your Creator in the days of your youth."

Sometimes the slightest alteration in the original word, or even just looking at it in a new way, can produce a radically new reading. The Authorised Version renders Isaiah 11, 7: "And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox." But the English Bible has:

the cow and the bear shall be friends,
and their young shall lie down together.
The lion shall eat straw like cattle. . .

"Shall feed" seems pretty remote from "shall be friends," but we realise what the translators have done when we remember that the Hebrew רעה is two distinct words, one meaning to feed a flock (with derivative meanings) and the other to be fond of, to associate with.

(cont. on page 7)

MR. AND MRS. SAMUEL KAMIN
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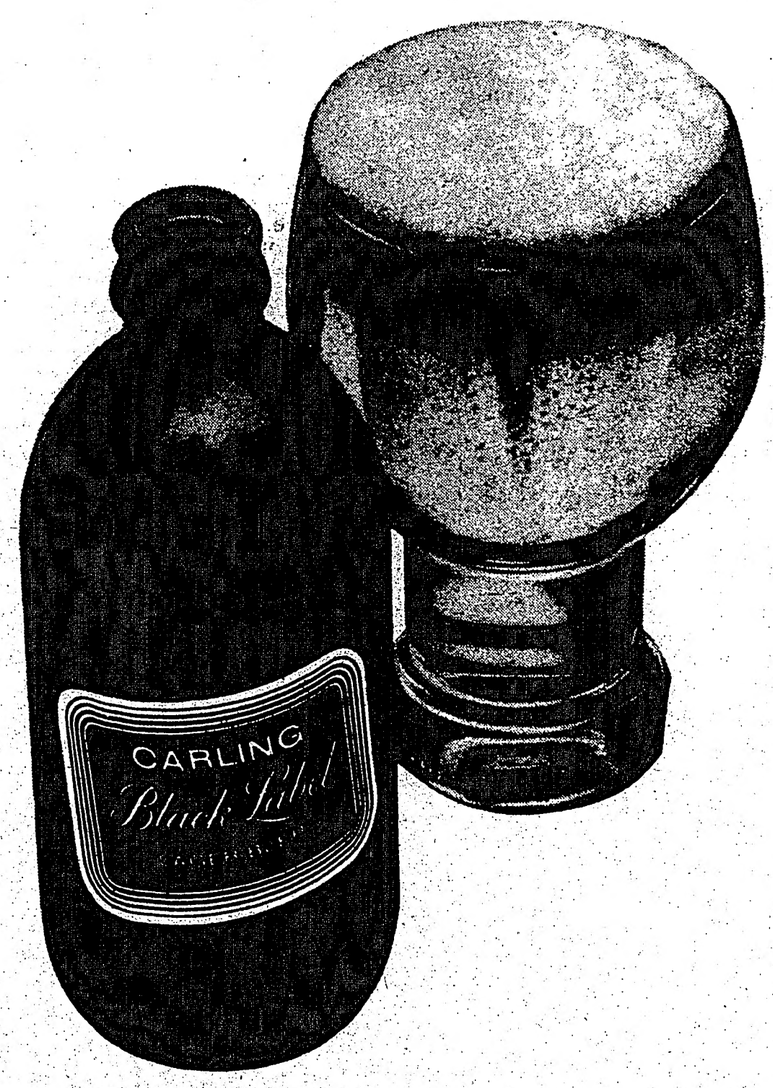
extend best wishes to their children, grandchildren, relatives and friends, for happiness and peace in the New Year.

לשנה טובה תכתבו



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WHO IS A JEW?

I would be guilty of gross irresponsibility if knowing beforehand that [a candidate for conversion] will not live up to [Orthodox] standards I declare that person to be a Jew

continued from page 4

Jakobovits: By birth ?

Gould: Well, first of all by birth.

Jakobovits: Well that's where the line of demarcation is. If they are outside my flock by birth, they do not belong to my people. If they are inside my group by birth, then they are my brothers and sisters and they are fellow Jews

Editor: Doesn't this introduce a racialist element ?

Jakobovits: Quite. So does the relationship between parents and children. Let me put it this way. Jewish belonging, Jewish identity, is an amalgam of race, religion and nationality if you like. It's a unique blending. There's no parallel for it anywhere else.

Brichto: I reject the idea that a child whose great-great-grandmother was Jewish can still be technically Jewish in spite of the fact that for generations none of his ancestors has ever identified with the Jewish community, never even heard about Jews perhaps, never even met another Jew . . .

Jakobovits: So in what generation would you suggest this should stop. In the first generation, second, third or fourth ?

Brichto: I would suggest that the changing times requires a different definition of a Jew.

Jakobovits: You now argue that because it is four generations away, that is too remote. So I am asking you at what stage would you say it becomes too remote.

Brichto: It becomes too remote as soon as the person has lost any sense of identification with the Jewish people.

Gould: I can understand why the Chief Rabbi takes this position from formal and ascribed criteria—upon "who you are" in some formal sense especially, of course, by birth. Now this is something the importance of which I wouldn't want to dispute. However, in the modern world reliance upon, let alone insistence upon such formal and ascribed criteria, has to fight with recognition of who you are on the basis of what sort of person you are, what you do with your life, what your achievements are, upon the qualities, so to speak, of your performance rather than upon formal criteria. And while I don't dispute the importance of these formal criteria, it has, to be recognised that for many modern Jews one's performance — especially one's moral performance — matters more than ancestry and blood origins. That's why this debate is a source of great anxiety to many.

Jakobovits: I don't dispute that. I will agree that in judging the *virtues* of a Jew, these considerations are of primary concern. But I don't think they can affect the definition as to who *is* obligated to assume these responsibilities. You cannot govern a society without formal criteria. How would it be, for instance, if certain economically very disadvantaged aliens would find it of great benefit to emigrate into this country and therefore say "We want to assume British citizenship and we want to determine our right to be British in order to have the right to come here" ? It is inconceivable; a society cannot be governed by the subjective judgement of would-be members who want to join in.

Gould: I am not sure that we want to accept the analogy completely because Jewish communities outside Israel do not normally have power formally and legally to exclude in the way in which, for example, the British Government can exclude and has excluded.

Jakobovits: Why cannot Jewish communities anywhere exercise the same right of refusal as the British Government ? But in another respect, which we haven't emphasised yet, you are quite right. Conditions in Israel are essentially different from what they are anywhere else in the world. If a person seeks conversion in Israel and thereby admission to the community of the Jewish people, then there is little danger that he will relapse and entirely sever his inner link with the body politic of the Jewish people. He will send his children to a Jewish school, he will observe the Sabbath to the extent that this is his day of rest, he will speak Hebrew, he will learn the Bible, he will live in the land of the Bible, he will have a Jewish identity merely by virtue of living in what is almost exclusively a Jewish society. All this clearly does not apply to a less than very devout convert elsewhere. Hence, it is far easier for rabbis in Israel to be lenient and to make certain accommodations to the law, so long as the law itself is the norm.

Brichto: You make an interesting concession when you say the Israeli situation is different, that there is less chance of an Orthodox rabbi making a mistake. But at the same time you realise that the majority of Israelis are not religious, are not Sabbath observant, do not even go to synagogue.

Jakobovits: That is not so. Forty per cent send their children to religious schools and even the rest send them to schools where the Bible is intensively studied and treasured and where your Jewish commitment is very strongly underscored. They may not keep the totality of Jewish law, but they keep vastly more Judaism than most Jews in the diaspora do.

Brichto: There is less chance of a relapse you say. Why are you so afraid of making a mistake. We all make mistakes.

Jakobovits: In accepting less than completely observant converts, we are not making a mistake, we know beforehand that they will not cherish Jewish teachings.

Brichto: You don't know beforehand, just as you don't give up hope for me even though you think I am a sinning Jew. Now why cannot you say, "Here is a Jew converted by a Progressive rabbi. Unfortunately, he came to the wrong rabbi. If I now convert him I also have the same chance of making this person into a real Jew."

Gould: What evidence has the Chief Rabbi for his view on the possibility of converts lapsing, either converts who have been converted through Orthodox procedures or converts by other procedures ? As far as I know, no one has looked into this systematically and discovered what, in fact, has happened.

Editor: But even if a proportion does lapse, Chief Rabbi, what does the Jewish community in your opinion lose by it ?

Jakobovits: We would artificially compound the erosion of committed Jewish life, already bad enough through the assimilation of born Jews. Moreover, as a rabbi, in giving a stamp of authenticity to a conversion, I would be guilty of gross irresponsibility, if, knowing beforehand that such a person will not live up to these standards, I declare that person to be a Jew. Or, if I can put in more directly : so long as that person remains non-Jewish, he does not have to observe the Sabbath, commits no crime by not eating kosher, and so on. But if I convert that person he becomes obligated to fulfil these laws, and therefore every time he will offend against any Jewish law, I, as the rabbi responsible for making him Jewish, would aid and abet in what I am bound to consider as grave offences, once I had reason to suspect his sustained loyalty in the first place.

Gould: But I am puzzled about this. The Chief Rabbi must have carried through many conversions over the years. . . .

Jakobovits: Very limited.

Gould: How does any rabbi know with absolute certainty what the future behaviour of the converts will be ?

Jakobovits: We have a saying in the Talmud which rescues us : "The judge need only go by what his eyes can see."

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DAILY NEWS, NEW YORK

TRANSLATING THE BIBLE

(cont. from page 5)

DELIBERATE ARCHAISMS

The problem of a "modern" translation is not that it breaks with the tradition of Biblical English -- after all the Authorised Version is still there, a great literary monument, and anybody can read it -- but that the translators' desire to keep to a modern English can do violence to the deliberate archaisms which can be part of the Biblical meaning. The Song of Moses, the Song of Deborah, the extraordinarily primitive song of Lamech in Genesis 4, 23, must have seemed antique to those who first wrote them down; they belong to an earlier stratum than their context.

It is true that the New English Bible translators try nobly to adapt the style to the particular form (historical narrative, prophecy, psalm, proverb) they are dealing with, and are often conspicuously successful. But a consistent modernity of idiom obscures that fact that not all of the Hebrew Bible was modern, or meant to be modern, when it was first written down. Some parts of it demand an archaic style. On occasion, the archaic quality is part of the meaning.

And this brings up the point that the search for what the Biblical text really means is in a sense misguided. Really means for whom? Much of the earlier part of the Hebrew Bible must have existed as oral tradition and legend before it was committed to writing, and some words and phrases must have had different meanings at different stages of their development. And, of course, since the Biblical canon was established centuries of Jewish and Christian tradition have developed meanings that are demonstrably not what the text originally meant.

Consider Job 19, 25. The Authorised Version translates: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." Generations of both Jewish and Christian readers have taken this to be an expression of confidence of resurrection after death. Jewish tradition takes the Redeemer to be God, and Christian tradition takes him to be Christ. Professor Marvin Pope's Anchor Bible translation is:

I know that my vindicator lives,
A guarantor upon the dust will stand:
Even after my skin is flayed,
Without my flesh I shall see God.

The New English Bible reads:

But in my heart I know that my vindicator lives
and that he will rise last to speak in court;
and I shall discern my witness standing at my side
and see my defending counsel, even God himself.

The third line here is a guess at an unintelligible Hebrew original. But the real point about this rendering is its legal imagery. The Book of Job is full of such imagery. Job considers that he has been punished without having been told of what crime he has been accused and without having been given a proper trial. He wants a confrontation in court with God, and a chance for his defending counsel to act for him. Marvin Pope explains that גאל "designate the nearest kinsman who was obligated to exact vengeance in a blood feud (Deuteronomy 19, 6-12; II Samuel 14, 11) or otherwise look after the interests of his kinsman by redeeming him from slavery (Leviticus 25, 48) or regaining the family property (Leviticus 25, 25)."

Of course the term is also applied in other parts of the Bible to God as Israel's deliverer. But can it possibly mean that here? Is not God in fact -- at least in the first instance -- Job's adversary rather than his defender, and is he not asking for a confrontation with his adversary? "O that mine adversary had written a book" really means "I wish that my accuser had written down the indictment so that I knew what I have been accused of and am being punished for." The New English Bible renders: "Let the Almighty state his case against me!"

The Book of Job is one of the most splendid and (in particular instances) the most puzzling in the whole Bible. The modern translator will not only depend on philological scholarship to provide his rendering; he will look also at Egyptian and Mesopotamian parallels, such as the so-called "Dispute over Suicide" and "The Eloquent Peasant" (both Egyptian), the Sumerian poem that has been called "The First 'Job'," and the so-called "Babylonian Job" whose title is "I Will Praise the Lord of Wisdom." Such a wider purview will provide some sort of context that will help to determine the genre of the work and so decide on particular points of interpretation.

The Bible is more than a book -- it is a whole library. It is impossible to do justice to a great new translation without examining innumerable instances covering a wide range of Biblical styles. This is more than can be done in a single review. I have picked out a few points and treated them somewhat discursively. This is probably unfair to what must be considered, in spite of all reservations, a remarkable achievement.

One of the reasons for the reservations is that the perfect Biblical translation is in fact impossible, partly, as I have suggested, because of the difficulty of determining what some parts "really" mean and partly because to convey simultaneously what the Bible meant to those who first produced it, to those who formed the Biblical canon, and to those who read it as the central document of their religion is beyond the wit of man. There is a limit to what can be done even by a Joint Committee.

TORONTO LIVING COMMUNITY

CONGREGATIONAL EVENTS

Beth Tzedec Congregation members are facing the challenge of Israel's perilous situation with the most aggressive Israel Bond campaign ever undertaken by the Number One Congregation on the North American continent — a pre-eminent position held by Beth Tzedec for the past number of years. With the target of a minimum of DOUBLE the amounts purchased by members last year, a series of special advance Receptions have been undertaken by leading Bond supporters, jointly with Rabbi Stuart E. Rosenberg, Isadore Levinter, Q.C., President; Samuel Posluns, Chairman of the Board; and Harry Giddens, Israel Bond Chairman.

On Tuesday evening, September 29th, Max Tanenbaum was host at this home for parlor meeting.

Max Tanenbaum (Golden Trustee), Maj. Gen. Yitzhak Hoffi, guest speaker; Rabbi Stuart E. Rosenberg, Louis Fields (Trustee), and Ben Mendelson, (Trustee).

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Beth Torah Congregation members will be participating in a number of advance receptions for Israel Bonds in connection with the Gala Dinner on which occasion Mrs. Milton Turkienicz will be the recipient of the "Tower of David" Award. Mr. and Mrs. Harry Turk were hosts at such a reception held on Saturday evening, September 26th.

Shown here, left to right, are: Mrs. Harry Turk, Mrs. Milton (Galila) Turkienicz, and Harry Turk.

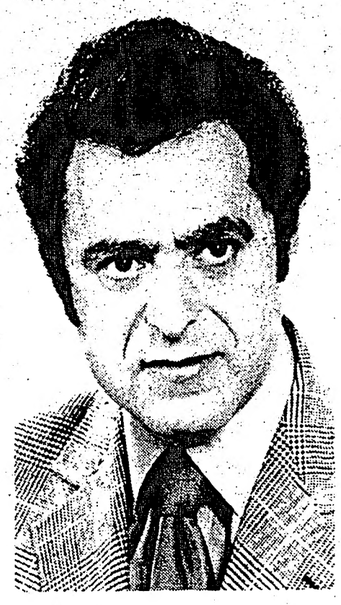
WILL ADDRESS LEADING BOND GROUPS.-Dr. Arieh L. Plotkin, Middle East expert will be in Toronto on Tuesday, October 13th, to address important meetings on behalf of State of Israel Bonds.

Jack Gwartz, co-chairman of the forthcoming Pharmaceutical Division Dinner at which Wilfred Isaacson will be Israel Bond Award recipient for 1970, will be host at his home for an advance parlor meeting on October 13. The guests will hear Dr. Plotkin.

Joseph L. Lyons, prominent in the food industry, will be host at his home that evening for a Reception honoring Ben Winbaum. The Food Division is tendering a Tribute Dinner on November 3rd, at which Mr. Winbaum will be the recipient of the Israel Bond Award for 1970. Guests at Mr. Lyons reception will meet informally with Dr. Plotkin.

HADASSAH ISRAEL BOND RECEPTIONS.-One of the most productive advance receptions by Toronto Hadassah for its Israel Bond program took place at the home of Mr. and Mrs. Nathan Reiber on Saturday evening, October 3rd. Mr. Zev Siegel was guest speaker.

Shown here, left to right, are: Mrs. Hyman Green, Hadassah Israel Bond Chairman; Nathan Reiber, who enrolled as a Trustee on the occasion of the October 3rd reception; Mrs. Reiber, Harry Frank, National Vice-President, State of Israel Bonds of Canada; Mrs. Arnold Finkler, Hadassah Israel Bond Vice-Chairman; and guest speaker Mr. Zev Siegel.



DR. HART LEVIN

MAX MANDEL

BOND AWARD RECIPIENTS FOR 1970.-Joining the roster of distinguished and devoted community leaders Dr. Hart J. Levin, who will be recipient of the "Tower of David" Award at the Dinner of the Alpha Omega Dental Fraternity on Wednesday evening, November 18th at Shaarei Shomayim Synagogue. A Past President of the Toronto Chapter of Alpha Omega, Dr. Levin has been a leader in his profession. Dr. Levin will be honored at a number of advance receptions prior to the November 18th dinner. Dr. Norman W. Shaul, Israel Bond Chairman for Alpha Omega Fraternity, is playing a role of exceptional influence in mobilizing Israel Bond support from his professional colleagues, recording consistent major increases in purchases.

The Shoe and Leather Division will pay tribute to one of its most dynamic leaders, Max Mandel, at a Gala Dinner to take place on Tuesday evening, November 17th, at Beth Emeth Yehuda Synagogue, where Mr. Mandel plays an active part. On October 27th, Albert Mandel will be host at an advance reception honoring Max Mandel to which business associates, friends and family will be invited to hear an authoritative speaker, and to participate through their Bond purchases. Subsequent advance meetings will take place on November 5th, at the home of Milt Kahn, and on November 17th, at the home of Max Mandel.

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